

THE WAR CRY

OFFICIAL ORGAN OF THE SALVATION ARMY IN CANADA AND BERMUDA

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THE TORCH BURNS LOW FOR MACBETH

FOR Macbeth, the shadows in the palace at Forres had taken on a sinister and threatening look. With the murder of Duncan, the king, and Banquo on his conscience, his was an uneasy throne, and nothing could more clearly illustrate this than the question he asked his wife, "How is it with me, when every noise appals me?" For good reason, even a knock on the door was the prelude to fear for Macbeth.

Shakespeare's tragic tale of a man's moral deterioration and ensuing fears has again fascinated thousands of onlookers at the Canadian Stratford Festival. The "immortal bard" has not been unduly and too lavishly so called, for his works live on and continue to draw the public of today. And a significant reason for this prolonged success is that their themes probe and illustrate the nature of man himself.

It is not surprising, then, that knowledgeable students of Elizabethan drama have recognized in many of Shakespeare's plays definite spiritual values and truths; for the spiritual considerations of life cannot be ignored in plots and verse which use man's nature and his relationship to the world about him as basic subject matter.

However, the story of Macbeth has not, in the past, been particularly set aside as a play which relies heavily upon the director's ability to bring out its spiritual undertones. But Peter Coe, by emphasizing these deeper values and aided by a superb performance by Canadian actor Christopher Plummer in the title role, has given Stratford visitors a refreshing and revealing concept of Macbeth. Mr. Coe's direction has shown the adventurous spirit which has been the Stratford trademark in things Canadian, and of the kind which often leads to exciting enlightenment.

"Blood, thunder, hectic passion, screeching witches," as Mr. Coe points out in the souvenir programme notes, tend to drown out the more subtle themes of Macbeth. For instance, when Macduff enters at the close carrying Macbeth's severed head, it is made quite obvious that good must triumph over evil, but this is not the only way that Shakespeare makes this clear, according to Mr. Coe.

This talented director sees Macbeth, at first, as a nervous man, disrupted in thinking and basically dishonest with himself, and that it is only after his crimes that he begins to face up to this dishonesty in himself. Macbeth is presented as a man who soaks up evil, "absorbs it, lives it out and finally annihilates it; and a relation between Macbeth and Christ conceivably exists."

Of course, we cannot agree that man, by becoming saturated with evil, can eventually overcome it, and that honesty with himself, as good as it may be, is the factor which brings about a sin-free state. Macbeth, in allowing sin to run wild within himself, could in no way overcome it, for it had overcome him, making a comparison between him and Christ not a particularly good one. For Christ, and He alone,

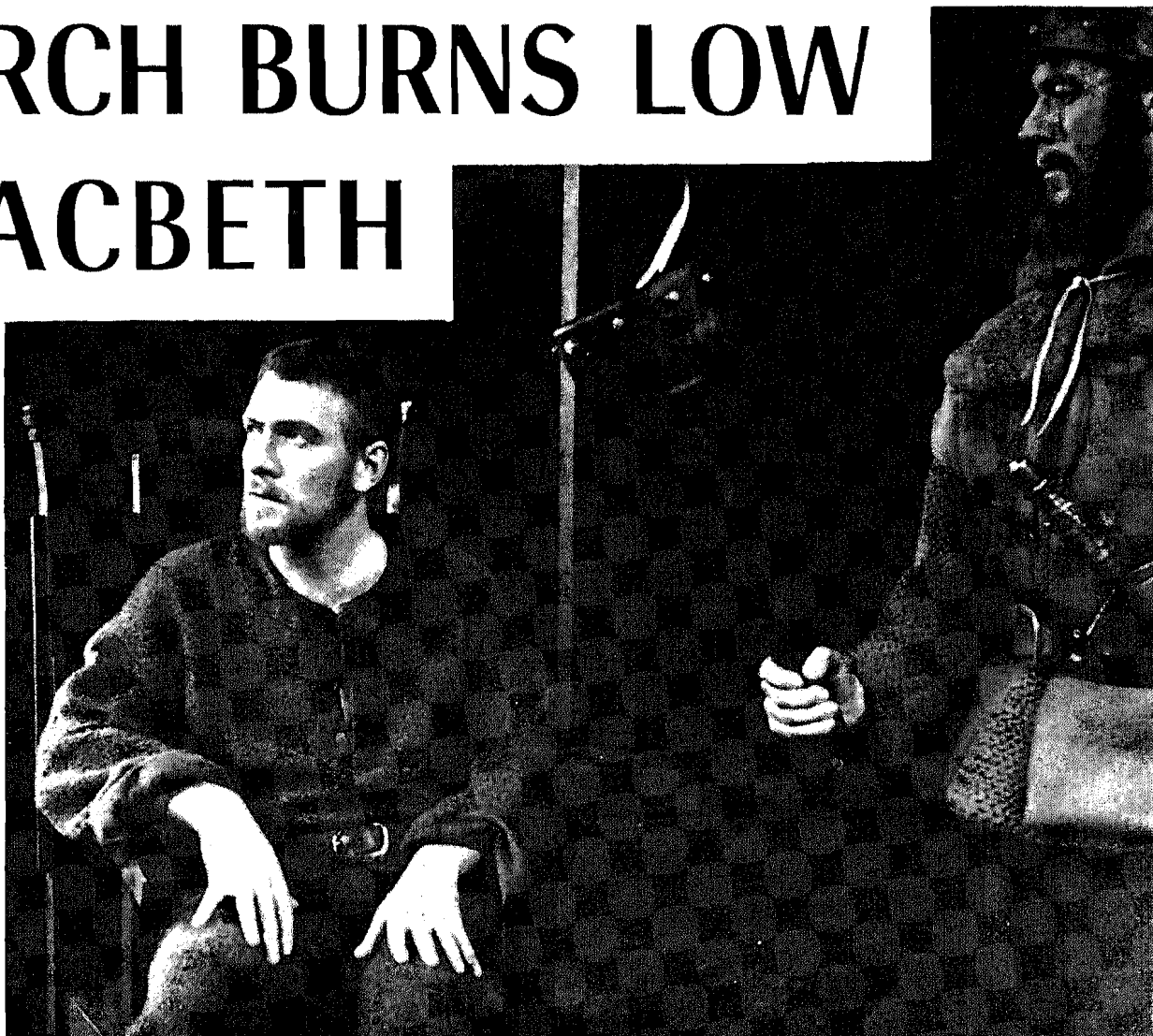


Photo by Peter Smith, Stratford, Ont.

in becoming sin and taking upon Himself its filthy stain and crushing guilt, could in this way triumph over it.

But then again, it is never easy to compare Christ with anyone, because of His sinless perfection, and most human illustrations fall short somewhere. But although this particular comparison fails in many respects, it has its value, and can be used to help us identify ourselves with Christ.

In the picture on this page, we see Macbeth (seated) waiting for his fate to catch up with him. The fading flame of the soldier's torch symbolizes his fast-approaching end and, in like manner, the flickering light of the Temple Guard's torches in Gethsemane could well have meant the same for Christ.

But for the Saviour, fate had not caught up with Him in Gethsemane. He had steadfastly strode through life to this garden and Calvary's bitter hill. It was the one way His love for man could be ultimately expressed—by overcoming the power of evil and its choking death-grip on man's behalf.

In this way, Christ identifies Himself with Macbeth and all men. A Macbeth did live in Scotland's past, as Shakespeare's play was drawn from the "Chronicles of Holinshed," a medieval historical work which, however, tended to mix legend with fact. But if Shakespeare's Macbeth did take his place in history as well as on the stage, we can be certain that his guilt and sin composed part of Christ's burden at the Cross, just as our sin did and all the sin ever committed by this Devil-troubled world.

What closer way could Christ identify Himself with us than by accepting the punishment for our sin? And what way can we identify ourselves with Him other than by accepting His sacrifice for our personal sin and allowing His power to course through our lives and gives us personal victory over it?—D.R.

COSTLY FAILURE

THE NEWS that the Bible is no longer the world's best seller, given by Dr. Billy Graham during his recent great Chicago campaign, came as a severe shock. This honour, declared the evangelist, now belongs to the writings of Nikolai Lenin, the Russian socialist, who died in 1924.

Billy Graham must have been sure of his facts before making such a startling announcement, and it is hoped that these were based upon more than Russian propaganda. Christians have for so long somewhat smugly regarded the Word of God as a permanent first on the literary sales poll that the idea of the Bible taking second place to any other work is almost unthinkable. If the statement is authentic, the news is grave and threatening. Maybe religious people will be jolted out of their complacency.

Quite recently a London, England, daily newspaper reported: "The greatest story of all time is proving the best seller, too," and went on to give figures proving that the Bible kept its place in the hearts and minds of people the world over. The New English Bible, published little more than a year ago, expected to sell a million copies. It has sold four million and orders are still being received from all over the world. Demands for it in languages other than English are being made, and the promotions manager of the Oxford University Press has declared: "People want spiritual consolation and a faith to hold on to in this atomic age." And yet, despite such encouraging data, it is now said that the demand for Bibles is being surpassed by the clamouring for reading material promoting the cause of ideologies that are in sharp contradiction to the Christian teaching and the free world's conception of co-existence.

Lenin was a devotee of Karl Marx, founder of world communism as it is known today. An essay written by Marx when he was a seventeen-year-old student, published in English for the first time last year, startlingly reveals how near the boy was to the Kingdom of God after five years of instruction in a Christian school in Germany. Having completed his studies in the city of Trier, at a gymnasium under the Prussian state school system, of which religion was a regular part of the course of instruction, Marx wrote the essay, based on John's Gospel, 15:1-14. The work revealed the boy's remarkable gift of comprehension. Five years of Christian influence had made its mark and in the parable of the Vine and the branches the student recognized the essential qualifications of union with Christ, which he expresses in clear, logical, unemotional tones.

No Conversion

"Yet," say the editors of "Decision," "there was no conversion. There was no genuine commitment of life. Think what a blessing to the Church of Jesus Christ this splendid mind might have been, had it been genuinely surrendered to the Lord!" Instead, Marx entered the University of Berlin about a year after completing this essay, and came under the influence of a group called the Doctors' Club, radical philosophers who introduced him to David Strauss' *Life of Jesus*, a hostile, negative study which shocked the world when it was published in 1835.

The tragedy was not far distant. Eager, impressionable young Karl Marx, who in his essay wondered what could rob the Christian of his Redeemer, became a militant atheist for life. Can the blame for this costly failure be laid at the door of the Church for not bringing the youth to a decision when his heart was so tender and when his fine mind was beginning to comprehend something of the deeper meaning of holy writ? Is this story being repeated in a score of countries today? By neglecting to teach the necessity of personal conversion, some influential tutor could be setting the feet of a potential Christian giant on the pathway to careless worship and ultimate atheism. By omitting religious instruction from the school curriculum education authorities could well be sowing the seed of communism in the fertile soil of many a young heart. This is a sad reflection upon the ways of any Christian nation, and it is a menace that has to be faced.

The adult church-goer cannot afford to rest upon his oars and delude himself into imagining that Christianity is popular and that millions of people are still securing copies of the Bible. The youth of the nation is the hope of the nation and something more than a traditional form of worship is required. The Holy Book must be presented as something alive and vital. The dust of the years needs to be blown from its pages and families should be encouraged to study its message with their children and grandchildren. It is remarkably relevant.

Many a boy and girl you know are not far from the Kingdom of God. Your personal dealing and kindly interest could help them to become a William Booth or a Mary Slessor. Your neglect and disinterestedness could help breed another Karl Marx. Which is preferable?

IT CANNOT CARE

THE U.S.A. now has a "marriage machine." You merely feed your attributes and desires into one end of the machine and your future partner—or, at least, his or her name and address—pops out of the other.

The new marriage broker is an electronic computer, of course, and fulfills a function that business management and the armed services have been perfecting for years. Police forces also use the methods as a sort of criminal ready-reckoner.

Is this machine the answer then—the maker of perfect marriages? Is the divorce rate showing a steep decline since its introduction? Let the head of a famous marriage bureau supply the answer:

"The machine excels at what it sets out to do, which is to record, and be able to match, a great number of personal details. It starts from

the same point as we humans do. "When we have done our 'matching' it takes an average of half-a-dozen different introductions before the right girl meets the right man. The machine might be able to bring the right couple together after only three or four tries.

"What the machine will never be able to do is use human judgment to solve what is, after all, a very human problem. The machine may appear to *think* about the problem, but it cannot *care*. And it is in caring for the future of the two people concerned that the success of our business lies.

"I have been in business far longer than the computer, and I assure you 'my' divorce rate is even lower."

This is just another case where the human element cannot be dispensed with. No machine can care!

SUNDAY SHOWS

THOSE who believe the observance of God's day as different from the other six to be an integral part of twentieth-century Christian witness were relieved when it was announced that there would be no Sunday grandstand shows at this year's Canadian National Exhibition. And because it was predicted that the three Sunday performances would attract 65,000 and bring in \$130,000, the decision is all the more commendable.

Canadians are rightly proud of their C.N.E. There is nothing quite

like it in any other part of the world. It expresses so much of the Dominion's way of life and how her people work and play. A great deal of that way of life had its beginnings in the strong, tenacious faith of the pioneers. They put God first, believing that peace and prosperity would be the outcome. Was it too much to ask that during the exhibition His day should be set aside as a necessary day of rest?

It is hoped that planners will remember this next year as well!

THE TRAGEDY OF AGE

A TOP model, a blonde they called the "Greta Garbo of fashion," flew with other models from Paris for a fashion show in Germany. At an airport she was forced by an immigration official to state her age as the date of birth on the passport was smudged and could not be read. The man refused to let the model leave the airport until she had yielded her secret. Finally she told him. The other girls heard.

The "fashion Garbo" took the next plane back to Paris where, in her hotel room, she slashed her wrists and died. Her age was forty. The girls thought she was ten years younger.

A human story. It could have happened to anyone as sensitive about her age. A woman and her age have provided many cheap jokes

for the music hall artist. One has only to look at the wide assortment of birthday cards in a shop to see that the legend persists. It is good fun, so long as the real age is not discovered! But when the precious-guarded secret is unmasked and the story ends in tragedy, it pulls us up with a jolt. Is it really such a crime to be "getting on"? Some say life begins at forty!

Live for great causes, for justice and mercy and peace. Live for others, and use what you have as the instrument of this purpose. Live to help, to comfort and to raise up. These are the true riches of life. Make for yourselves purses which wax not old, a treasure in the heavens that faileth not.—G.B.

THE PRICE HE PAYS

THE problem drinker loses an estimated twenty-two days of work every year because of alcoholism, two days more than average because of illness. He has twice as many accidents and dies sooner than he would if he did not drink, according to studies made by Yale University. No one can measure the effects of broken homes, miserable children, and unhappy friends and relatives in terms of statistics or dollars and cents.

California Review

The WAR CRY

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FROM MY DESK

By the Editor - in - chief

When The Army Was Young

The Magic Of A Name

THIRTEEN years after William Booth took his stand on Whitechapel Road, The Christian Mission evolved into The Salvation Army. It is hard to say what would have happened had it not adopted a military style of organization. Seeing the work was motivated by spiritual impulses it would undoubtedly have prospered, but it is doubtful if it would have flashed ahead with the speed that it did when it became an "army".

Perhaps, when men saw the little for the first time they thought of the crusaders—those heroes who donned armour and left all, to go forth to rescue the sacred shrines from the hand of the infidel, and compared this happy band of fearless warriors, but whatever it was, the idea took on with the force of a whirlwind. As the official history states:

This irresistible offensive swept over the cities, towns and villages in every direction, and, as newspaper records as well as the Army's reports of the period show, set the whole country ablaze. It was no

walkover, ridicule and fierce fighting—even to the shedding of blood—was the lot of the first soldiers of The Salvation Army.

It must be made clear that the change was not deliberate. It came about as a result of proof-reading (although Salvationists believe it was a case of divine over-ruling). William Booth scanning, with his keen eyes, the proof of a brochure reporting on the work of The Christian Mission, was disturbed at the phrase his secretary, George Railten, had written: "The Christian Mission is a Volunteer Army". With his shrewd understanding of the mind of man he saw at once that the casual reader of the pamphlet would confuse the term "volunteer" with the part-time service-men of that day—later called the "Territorials"—men who did not serve the Queen on a full-time basis, but had civilian jobs to go to. "We are not volunteers, for we feel we MUST do what we do, and we are always on duty." His strong pen-stroke went through the offending word and instead of putting "regular", something impelled him to put "salvation". The name appealed to all who saw the phrase—not merely as a kind of sub-title for The Chris-

tian Mission, but as an original name—a label never used before in the history of Christendom.

The conference of The Christian Mission that year (1878) was called a War Congress, and a streamer across the back of the platform bore the thrilling name—in large letters—THE SALVATION ARMY, while a report of the congress contained in the CHRISTIAN MISSION MAGAZINE stated:

The Christian Mission has met in Congress to make war. It has glorified God for the conquests of 1877-78. It has organized a salvation army to carry the blood of Christ and the fire of the Holy

Ghost into every corner of the world.

By this time the organization had a permanent headquarters—the former People's Market—in Whitechapel Road, and the mission had spread to fifty stations throughout England, manned by eighty-eight evangelists. By the time William Booth "laid down his sword"—thirty-four years later—the Army had spread to as many countries, and its officers numbered tens of thousands.

Truly, the stroke of a pen had proved the stimulus that had expanded a parochial mission into a world-wide army.

(To be continued)



● When anyone is united to Christ, there is a new world; the old order has gone, and a new order has already begun. Paul, 2 Cor. 5:17 (New English Bible)

● There is a virtuous fear which is the effect of faith, and a vicious fear which is the product of doubt and distrust. The former leads us to hope as relying on God, in whom we believe; the latter inclines to despair, as not relying upon God in whom we do not believe. Persons of the one character fear to lose God; those of the other character fear to find Him. Pascal.

● But the Day of the Lord will come: it will come, unexpected as a thief. On that day the heavens will disappear with a great rushing sound, the elements will disintegrate in flames, and the earth with all that

ANOTHER "FOUNDER MEMORY"

REFERRING to the Editor-in-Chief's story about getting a glimpse of the Founder, William Booth, when the leader visited Dover, England, in 1906, Adjutant Fred Barker (P.), of Fenelon Falls, writes:

You were probably too young to remember, but I—as an older boy—was chosen to hold the junior flag on that occasion. When the Founder saw the children seated outside the citadel, he got the chauffeur to stop the car, and calling me over, invited me to step up on to the running-board. Then he put his hand on my head, praying that God would make me a soul-winner. Afterwards, he took my hand, and said, "Some day, you will be one of my officers!"

His words have often recurred to me in times of discouragement, and have helped to keep me faithful to my vow to preach the Word and be a soul-winner as long as I live.

THOUGHTS WORTH PONDERING

is in it will be laid bare. Since the whole universe is to break up in this way, think what sort of people you ought to be . . . We have His promise, and look forward to new heavens and a new earth, the home of justice. 2 Peter 3:10, 11 (N.E.B.).

● Isn't it strange that princes and kings,
And clowns who caper in sawdust rings,
And common people like you and me,
Are building for eternity.
Each is given a bag of tools,
A shapeless mass, a book of rules,
And each must make ere life is flown,
A stumbling block or a stepping stone. R. L. Sharpe

● Experiencing a change of heart as a result of coming into contact with Moral Rearmament two years ago, I repaid the governments of my province and country a substantial amount in taxes which I had evaded through false expense accounts. I found unity with my family through being honest with my wife. "Alouettes" discontinued the dishonest practice of payola to certain sports writers. Business, political and labour leaders across Canada and the world are making the moral rearmament of their country a priority through accepting this challenge.

M. E. Workman, President, Alouette Football Club.

● The church must use the social sciences, psychology and sociology, the results of opinion polls, consumer research, group dynamics, and the whole field of communications. It must seek out the people whether in beer parlours or drive-in movies,

through hobbies, sports, TV programmes or picture magazines.

The synod must aim at getting Canadian Anglicans to spill out into streets. That is where people live. That is where you pick up their language. That is where you and I have to show forth the mighty acts of God.

Rev. Howard Clark, Archbishop of Rupert's Home.

● The battle to save the elm tree is being lost. Those who are fighting Dutch elm disease, a fungus spread by beetles, say it could kill almost all the elms in North America within ten years unless a way is found to stop the epidemic. Already it is running out of control through much of Ontario and, despite the efforts of stricken communities, public interest and funds necessary to press the attack against it are lacking.

Two belts of the disease, one from the United States through the Windsor area, which is suffering heavy losses this year, and the other from Quebec through the Ottawa district, have now met in Metropolitan Toronto where there are an estimated 1,000,000 to 1,500,000 elms. —Herbert Bryce.

● English is spoken as the native tongue of about 250,000,000 people; about the same number use it as a second language; and in many parts of the world it is the only means of communication between people of the same nation speaking different languages or dialects.

Prime Minister Jawaharlal Nehru, of India, who tried to impose Hindi as the national language of India, has been forced to reintroduce English into Parliament and other official ceremonies. He has described

English as "India's window on the world which we dare not close."

It is interesting, too, that the Soviets, who in many things are realists, are teaching English to half the children in their schools—they at least realize that if they are to spread Communism and Communist trade around the world, English-speaking agents are essential.

Sir David Eccles

ZULULAND REFLECTIONS

Captain and Mrs. Leonard Millar, Canadian missionary officers, write from Amatikulu, in the South Zululand division, South Africa:

● The Catherine Booth Mission Station where we work is situated on a high hill, ninety miles from Durban. On clear days the Indian Ocean can be seen from our veranda. Amatikulu means "Two trading stores." (It was near here that the great "rain-making" took place, when Commissioner Allister Smith pioneered the work.)

● The climate here is much hotter than in Johannesburg and quite tropical. We have enjoyed being able to go out into the mission orchard and pick our own lemons, oranges and tangerines.

● Hauling food for the forty-eight-bed hospital on the station, the mission truck valiantly tackles creeks, cliff ledges and narrow, rutted tracks through the sugarcane fields. We are attempting to visit corps and societies in areas where the truck cannot take us.

● Visiting an outpost for a meeting, we were amazed to find that a Salvationist had, over a period of four years, built a mud and thatched hut as a meeting place. We had no idea that this work had been going on in his kraal and were thrilled to be the first missionary officers to conduct meetings there.



"WHAT sculpture is to a block of marble, education is to a human soul," said Joseph Addison, the well-known English essayist and statesman.

Because The Salvation Army believes this, the organization operates 866 schools in the eighty-six countries and colonies in which the Army flag flies. As a result, more than 128,000 students come under the shelter of the Army's tri-coloured education roof. Schooling is an important part of the total programme, the curriculum being geared to meet the needs of those it serves. Not only are the three R's taught, but also a wide variety of arts, crafts and trades, with special instruction for the blind.

A world-wide armchair cruise, with stops at some of the educational centres, will reveal many interesting facts.

One of the youngest in the educational chain is the Waioli School, operated in connection with the Facilities for Children in Honolulu. The need for the school arose because some youths at the facilities had been removed and suspended from the public classrooms due to pathological behaviour, their academic retardation brought about by emotional problems.

A Success

The plan calls for their return to public schools after they adjust socially—and educationally. In operation only since September, 1961, the project already has been a success, for nine out of twenty students have returned to regular grade levels, with others taking up vocational training, full-time employment or being discharged from the facilities.

Less than six years ago Army work commenced in Papua, New Guinea. On January 26th, 1960, the Army's first day school opened. Now there are five schools and 300 students. These are staffed by a European Envoy and a Lieutenant—both qualified teachers—and five indigenes holding permits to teach.

One hundred grass-skirted girls and laplapped boys comprise the student body of the school at Onamuga, near the border of uncontrolled country in the New Guinea highlands. Some of the children trek long distances, the hours spent in travel often equalling those spent in instruction. The schooling received already has made a marked difference in the lives of the children, in the life of the village and in the parents' attitude to the Gospel.

With the aid of sympathetic support from the department of education, a twice-weekly night school was commenced. Now, after three years of operation, well over 200 adults attend four nights per week. Adult education is popular, and it is bearing fruit—educationally and spiritually.

God created the "good earth" at Hodderville, New Zealand. And the Army, in 1951, began an educational programme at The Salvation Army Training Farm. Here, on 2,400 acres, boys undergo a two-year training course in either dairy farming or sheep farming. The practical work includes training in machinery repair and maintenance work. This is augmented by a course of study under the supervision of the agricul-

Tri-Coloured Schoolhouses

By BRIGADIER KAY McCLELLAND

More Than 128,000 Students Are Being Taught at Salvation Army Educational Centres Located Throughout The World.

tural section of the Technical Correspondence Schools, Wellington.

Since the inception of the programme, eighty-four boys have passed through the training farm. Where are these boys now? Some are farming their own land; others are government meat inspectors; one was selected for a job at the Ruakura Animal Research Station; another has an agricultural contracting business; several are Salvation Army officers, and two others are candidates for officership.

Salvationists in Hong Kong are endeavouring to give nearly 5,000 students educational resources that will endure.

Character Classes

There are five schools, with two additional centres where character classes are held. The seven headmasters and 122 teachers conduct both morning and afternoon sessions in order to accommodate all the scholars, the range of schooling being primary up to examinations for middle school. Bandmaster James Lau, of Kowloon Central Corps—who directs the relief department at command headquarters—and his two helpers, Bandsmen David Tsui and Philip Lee, all came up through Salvation Army schools.

With literacy at a high point in Japan, it was felt that the establishment of schools was not a field in which the Army might give its best services. However, four day nurseries cater to 300 children between the ages of two and six. This affords opportunities for social service and evangelistic efforts.

The Scriptures record that Jesus wrote in the sand. Stopping in Korea, we learn that instruction at the Masan School was commenced, following the Korean War, by a young man who had been wounded in action. He taught shoeshine boys by drawing in the sand outside the railroad station. The school has developed since, 180 students meeting in the Salvation Army corps compound.

In the three day schools and three kindergartens operated by the Army in Korea, there are 625 and eighty-eight pupils respectively. Thirty-six teachers direct the programme. Mapo Kindergarten has operated for thirty-two years, more than 900 children having been instructed during this time.

Poor Children

Poo Pyung School is operated by the corps officer in order to meet the needs of poor children in the district. There is a waiting list of 1,200 would-be students.

The Salvation Army operates thirty-three day schools in Indonesia. Changes in educational policies have taken place in many countries, some territories being required to curtail educational work due to governmental control. Thus, in Singapore only one primary school and three kindergartens are now in operation. A double shift is necessary in order to teach all students. Former pupils include an engineer in the Malayan Navy, a girl who anticipates taking up nurses' training in England this year, a secretary of the YMCA in Penang, the director of the wholesale section of a large business house and a number of teachers. Gaining their experience in Army-operated schools, they later took advanced schooling in overseas universities, serve now as government teachers.

Three Army schools, with an enrolment of nearly 800 students, exist in Pakistan. Twenty-four teachers, ten of them Salvationists, direct the work. Does the Army school system pay good dividends? Yes! Serving in

this territory as leading officers are many former students. These include the General Secretary, the Training Principal and his wife. Another Salvationist, schooled at Shantinagar, previously served as headmaster at his alma mater and now is headmaster of a high school.

A great educational programme is being carried on in the Indian Territories.

In the Madras and Andhra Territory, sixty-eight schools are operated, two being high schools. Also, two hostels are operated in connection with this work. Students—more than 6,000 elementary and 1,100 high school—are taught by a 215 teacher-and-employee staff. The boarding schools have yielded a rich harvest in that eighty per cent of the present officer personnel in the territory came through these institutions.

The Southern India Territory lays claim to one of the best schools in the capital of Kerala State. It is located at Trivandrum, attended by 1,500 high school pupils and has a teaching staff of forty-six. A good

Educational work in the Congo is doing well, with more than 14,000 children in schools in and around the capital. There are seventy-two educational centres in this territory.

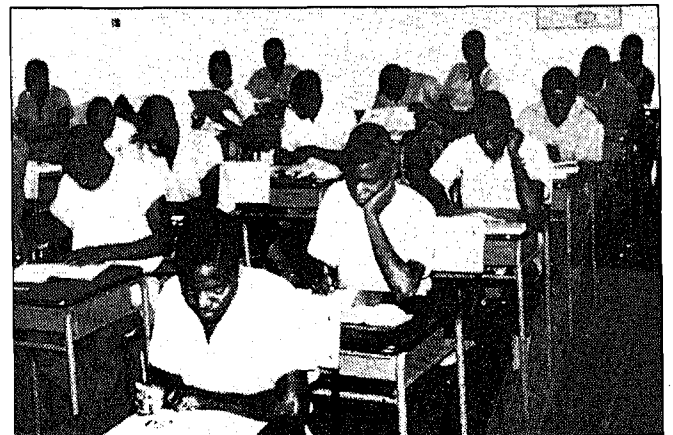
Taught In French

Thirteen primary schools and one *Course Complementary* (from the seventh to the tenth year) comprise the Army's school system in Equatorial Africa. All subjects are taught in French, and in the latter school English also is offered. More than 1,500 students are instructed by thirty-three African and two European teachers.

The majority of the students are the first generation in their families to attend school. Pupils of the bush, where ten schools are located, sit at a table for the first time when they attend classes. Army ranks have swelled as pupils came into junior soldiery, corps cadetship and officership.

During the 1920's in Rhodesia, elementary schools were established on a sound basis. Under the sponsor-

THESE STUDENTS attending a Salvation Army day school in Africa are typical of many to be found in various parts of the world. The article on this page, and to be continued in a subsequent issue, provides enlightening information of such educational activities carried out under the direction of qualified Christian teachers.



number of past students serve as doctors, engineers and government officers. Colonel Donald Sanjivi, until recently the Territorial Commander, formerly taught at this school. In the whole territory, twenty-five village schools serve nearly 6,000 pupils.

Eleven schools, including the Mary Scott Home and School for the Blind, are operated in the North-Eastern India Territory.

The Western India Territory operates seventy-six day schools and boys' and girls' boarding schools. Former students now holding top leadership in The Salvation Army include the Chief Secretary, Field Secretary for Gujarat, Territorial Campaigner, Territorial Youth and Field Secretaries for Maharashtra and two divisional officers in Maharashtra.

In Africa a progressive educational work is being carried on in the continent's seven commands.

In the East Africa Territory—comprised of the countries of Kenya, Tanganyika and Uganda—108 schools are operated. Schools receive aid from the African District Councils and the Central Kenya Government, teachers' salaries and the cost of equipment being met by grants.

The Salvation Army ranks among pioneers of work among the blind in East Africa, with the School for the Blind at Thika serving a real need. Classes range from simple handicraft to dictated typing on standard keyboards, and the standard of telephone operators taught and trained at the school is remarkably high.

Recently Braybrook House was opened. This enables the Army to accept blind infants and commence their training at an early age.

ship of the government, the Army's education programme has developed into a highly-organized system.

There are 219 schools in this command with a total enrolment of 35,000 pupils. Teaching staff consists of 108 African and European officer-teachers and nearly 1,000 non-officer African teachers.

The government took over most of the mission schools in South Africa a few years ago. However, fifteen still are operated by the Army, most of them being small primary schools on Salvation Army settlements. Children of farm employees attend the three grades.

Work Flourishing

At the Mountain View Settlement in North Natal, a number of Army families live on a tenancy basis. Children of these families attend the "higher primary" level school operated there. The principal is a Salvationist, son of African officers.

The Ghana Command also is busy with education work, thirty schools being in operation.

Educational work in the Nigeria Territory is flourishing. There are 103 primary schools and an enrolment of well over 18,000 pupils. The teaching staff numbers 661.

Best known of schools in this territory is the Akai Education Centre in Eastern Nigeria. A secondary school and a teachers' training college comprise the set-up. The secondary school deals with subjects required for university entrance. Thus, students successfully completing secondary school work receive a very good education.

(To be continued)

I Remember Colonel Edward H. Joy

By LT.-COMMISSIONER ARCH R. WIGGINS

IN more than fifty-two years of writing for the Army's press I must have penned or pencilled—the pencil has always appealed to me more than the pen—hundreds of thousands of words. But were I asked, "What book written by someone else in the Army would you have liked to have written?" I would have no hesitation in replying, "The Old Corps by Colonel Edward H. Joy." This little volume fascinates me and, could I afford it, my personal copy would be rebound in the finest leather and its title stamped in gold.

And yet Edward Joy had not gained distinction as a writer of prose until after his retirement, and I believe *The Old Corps* was his first book. He had, however, long before established himself as a song-writer of both words and music.

Heard Only Once

We had become personally acquainted for quite a number of years when he wrote suggesting that we might collaborate in a song, and so I sent him the words of "The righteous shall flourish like the palm tree." After a while he set these words to music. But the song never became popular; indeed, I've heard it sung only once.

Edward Joy and I met for the first time about forty years ago when he was one of the most important personages on International Headquarters, holding the position of Secretary to the Chief of the Staff, which in those far-off days was equivalent to being Secretary of The Salvation Army itself.

He occupied a small room on the Secretary's floor, as it was called, and here were the offices of the General and Mrs. Bramwell Booth and the Chief of the Staff and Mrs. Edward J. Higgins—a veritable sanctum of sanctums! Large cards hung from the ceiling in the corridors with the injunction:

TREAD LIGHTLY

SPEAK SOFTLY

DO NOT WHISTLE!

It is recorded that one day the Chief's brother called at Headquarters and, thinking that he could just climb the stairs and walk unannounced into the office of the Second-in-Command of The Salvation Army, found himself barred and hedged in right and left by stern-face bodyguards, both male and female. When at last he did manage to get properly and officially ushered into the presence, he exclaimed

testily: "I should think it will be more easy to get into Heaven than to get into your office!"

Being knowledgeable regarding the proprieties of the Secretary's floor, I used some back stairs when seeking my first encounter with Edward H. Joy. Timidly I knocked at the door and then entered his room when invited. The Secretary of The Salvation Army was dictating to his Captain-secretary.

"How did you get in here?" he demanded, knitting his brows into a frozen frown.

"By—the—back—stairs," I stammered.

"Well, the next time you come to see me," he snapped, "come the front way. Don't you know that you are standing in the presence of one of the big pots of The Salvation Army?" And then his eyes twinkled and a fine smile glowed upon his face.

"Don't worry!" he said, warmly. "But you must be brought here by one of Miss Cook's minions."

Miss Cook, "Phoebe" behind her poker-like back, was also "one of the big pots of The Salvation Army" in her way, and occupied an office at the top of the second floor. All comers who wanted conversation with the powers-that-be, were expected to make their wants and wishes known to her. She would then send one of her many minions—a uniformed messenger boy—to see if the coast was clear, and, if it was, to escort the hopeful one to the sacred place of destination.

Fellow Editors

From the moment Edward Joy first smiled at me to within a few months of his passing we were on the friendliest of terms, brought together in the main by our mutual interest in versifying. Before we met he had written me a letter of congratulation regarding "The Old Drummer," which, he declared, might meet with the success of another songwriter whom modesty forbade him to mention! He delighted in assuming a conceit of which he was actually devoid. In his very last letter to me he mentioned that he kept in his song book the story of how I came to write the words of "Jesus Himself drew near."

He and I had much in common, for he had also been an editor, first of the now defunct *Canada West War Cry*, and then of the *South African War Cry*; and we both appreciated a sense of humour. The word "whimsical" always jumps to my lips when thinking of him, for he was that

more than any other man I have known or know.

Edward Joy was tall and looked distinguished. His thinning hair was white, his clear-cut profile and clean-shaven upper lip and chin gave him a judicial appearance. I could easily imagine him sitting on the bench of a Lord Justice in the English Law Courts, wearing a wig and robed in ermine and scarlet, his dry humour convulsing the court into uproarious laughter, with the prisoner in the dock being sternly addressed before being liberated and told not to do it again!

That Colonel Joy was a man capable of the deepest spiritual feelings goes without saying; but it has to be remembered that not everyone can associate humour with holiness. Some will most strenuously deny that Jesus was at any time other than the Man of Sorrows; but there were times when He enjoyed moments of humour, for humour is a safety valve. Not many religious cranks are humorous.

My friend Joy was not without humour, but he did write a chorus that goes like this:

*All my days and all my hours,
All my will and all my powers,
All the passion of my soul,
Not a fragment, but the whole,
Shall be Thine, dear Lord.*

And he did write:

*All your anxiety, all your care,
Bring to the mercy-seat, leave it there,
Never a burden He cannot bear,
Never a friend like Jesus.*

AND:

*Doing the will of God,
The best thing I know in this*

*world below
Is doing the will of God.
And yet again:
Jesus, tender Lover of my soul,
Pardoner of my sins, and Friend
indeed,
Keeper of the garden of my heart,
Jesus, Thou art everything to me.*

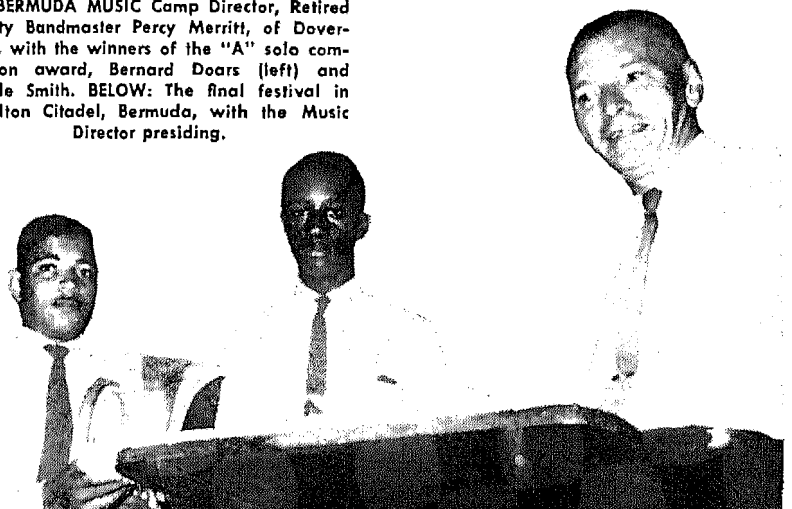
BERMUDA'S MUSIC CAMP

THE 1962 Bermuda Music Camp registered an attendance of more than double that of last year and, in the words of the Music Director, Retired Bandmaster Percy Merritt, of Dovercourt, Toronto, who was accompanied by Mrs. Merritt, "a 25 per cent increase in musical efficiency among students and bands." The spacious grounds of the Warwick Military Camp were made available for the purpose and the beautiful beaches and lush foliage made a wonderful setting.

Bandsman Robert Merritt, of Dovercourt, assisted his father in bringing instruction and inspiration to the students. His ability as a trombonist was adequately demonstrated and his personal witness, too, was a real challenge.

At the conclusion of the week's busy round of music and Bible study periods, practice sessions, programmes, cricket matches, swimming breaks, it was revealed that the honour student was Philip Hollinsid, of Hamilton Citadel. The runner-up was John Esdaille, of St. George. "A", "B", and "C" Band awards went to Ronald Lightbourne, Milton Darrell, and Neville Darrell, whilst solo competition prizes were awarded to Bernard Doars and

THE BERMUDA MUSIC Camp Director, Retired Deputy Bandmaster Percy Merritt, of Dovercourt, with the winners of the "A" solo competition award, Bernard Doars (left) and Neville Smith. BELOW: The final festival in Hamilton Citadel, Bermuda, with the Music Director presiding.

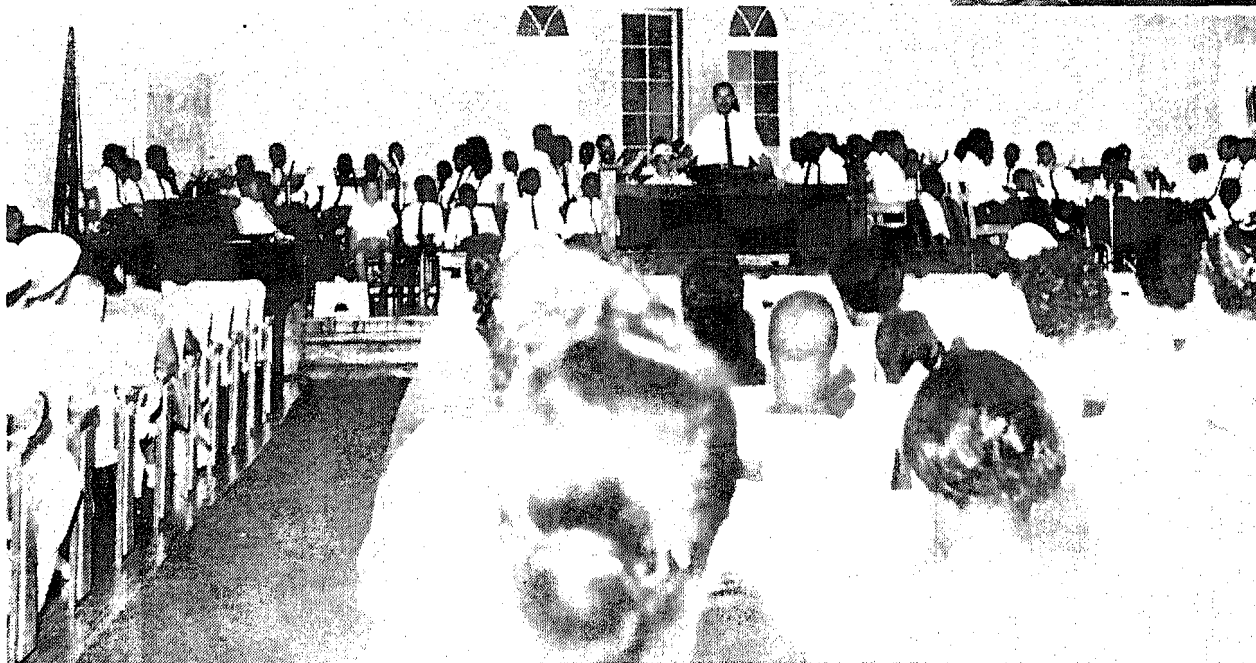


Neville Smith, who tied for first place, Neil Francis and DeRoy Butterfield.

The senior Bible awards were won by Philip Hollinsid and Ronald Lightbourne, and the junior by Harold Smith, DeRoy Butterfield and Carlton Ming. The theory prizes were merited by Lionel Cann and Melvin Ming (Grade 4), John Esdaille and Philip Hollinsid (Grade 3), Ernest Francis and Milton Darrell (Grade 2) and Harold Smith and Michael Tuzo (Grade 1).

An open-air festival was staged on the final Saturday evening, which was attended by about 300 interested listeners. Major Dunn, Director of Music for the Bermuda Forces, ably presided and Bandsman Merritt presented trombone solos. The chairman appreciatively remarked on the standard of performance shown by the five participating camp bands.

The finale took place the following Tuesday at the Hamilton Citadel, and was presided over by Retired Deputy Bandmaster Merritt. Hard-practised musical members were heard and awards presented.—B.R.



The South African Scene

The Salvation Army Plays A Vital Part In Meeting A Changing Land's Problems

ON the huge African continent—both north and south of the Sahara Desert—the world is now witnessing rapid and radical evolution of such magnitude that it is not to be expected that the Church of God will escape repercussions, many with far-reaching consequences. The internal and external adjustments effected in the emerging states cannot fail to impinge upon the rest of the peoples of the continent—to influence policy and perhaps restrict activity.

There is a widespread recrudescence of witchcraft, and an increasing challenge from the renaissance of the old philosophical religions of the Near and Middle East sweeping down from the north.

With some fifteen million people inhabiting its nearly half-a-million square miles of high and low veld, rolling plains and rugged mountain ranges, South Africa presents The Salvation Army with boundless opportunities, seasoned innumerable difficulties. Not least among these latter is the fact that so many races live within the confines of a common boundary that is more geographical than national or political. Nevertheless, the Army continues to promulgate the "Good News" of salvation with unabated evangelical zeal, to the limits of its manpower and irrespective of colour.

It is recognized that there are many competitors for the allegiance of the Bantu races (a collective pronoun embracing four main groups of Africans, numbering more than ten millions, and classified in recognition of language differences and general cultural characteristics). The lure of money to be made in the gold mines is strengthened in its appeal to the rural African drawn from his kraal by the glamour of the glittering material attractions so obvious in the cities of the white man. He sees things come within his reach that once he never dreamed existed. And for many of the ambitious the struggle for education becomes a fight against both inadequate resources and restricted provision. For many white men the easy money has become a snare.

Centres Of Need

From the moment the *Warwick Castle* docked at Cape Town on Saturday, February 24th, 1883, and Major and Mrs. Simmonds, with Lieutenant Alice Teager, led the "invasion" which captured the imagination of the local press, the Salvation Army flag has flown, and flown consistently throughout the years. Today, within the confines of the four provincial borders, one can find evidence of the widely varied and extremely valuable contribution it makes to the life of the community. Among Army personnel there are prime examples of such consecrated service on the missionary and evangelical fields as are worthy of comparison with their colleagues throughout the Army world. Activity touches the centre of need at many sensitive spots, among which the following may be considered.

Knowledgeable people are aware of the problem presented to modern society by the alcoholic. South Africa is in the unenviable position of occupying one of the top three places, on a percentage basis, in numbering known addicts.

Whether these unfortunates are considered lacking in moral, mental or physical stamina is beside the point—they cry out for sympathetic and skilful treatment. The Salvation Army in South Africa early recognized the need for practical assistance in this field as evidenced by the fine rehabilitation centre at the Mulders Vlei Farm in the Cape. (Fully described in a recent article in the *Canadian War Cry*—Ed.)

At this retreat for alcoholics men

from all walks of life—doctors, lawyers, business executives, shopkeepers and every kind of commercial and industrial worker—can find a quiet place of residence, helpful occupation, and personal advice and instruction, calculated to help in full restoration of mind and body. This return to normal and of self-respect is often the result of the spiritual incentive acquired during the centre's devotional services, and individual attention on the part of the devoted officers in charge.

The measure of success enjoyed by the Farm Colony is recognized by the authorities and reflected in the large number of cases committed to the Army's care from the various courts.

At a home in Cape Town, a retreat in Stellenbosch, and at *Murray House*, Johannesburg, attention is

are released prisoners trying to fight their way back to decent citizenship. Youth and apprentices working away from home can find safe and satisfying environment in these centres, to which employers often turn when looking for reliable workers.

Imagine a twelve-year-old boy, apparently illegitimate, living in filth and on scraps thrown to him like as to a dog. His doubtful origin had put him outside the family circle and its members treated him cruelly until circumstances brought in the Army's welfare officer. Soon, at one of the boys' homes, he was scraped and scrubbed back to cleanliness and introduced to a bed and clean bed linen for the first time in his life. Now he can read and write, and has a first-class record in a school for coloureds.

school records; initiating enquiries far and wide, is a specialized job. But the Army's work is so successful that consulates and government officials often refer their enquiries to The Salvation Army when all other sources have failed.

The less informed would be surprised to see the extent and content of missionary and medical enterprise throughout the territory. More often than not they operate in juxtaposition with physical needs as demanding as spiritual poverty. Hospitals and clinics function at Amatikulu (South Zululand); Mountain View (North Natal); William Eadie (Vendaland), and at Miriam Booth Settlement near Ixopo (Natal). These are, of course, purely missionary and in addition to the maternity hospitals providing facilities for white people.

A two-pronged attack upon the forces of evil includes spiritual campaigning on an extensive and intensive scale using both white and non-white groups. Separate development (as apartheid is now called) provides problems which admit of no easy solution, but any privileged to attend Salvation Army gatherings among the Bantu people are greatly impressed by the happy and sincere brand of religion manifested. Divisional and district centres and leaders take care of corps in Vendaland, Zululand, the Transkei and Ixopo areas, as well as urban concentrations near the large cities like Johannesburg, Durban and Port Elizabeth, and in the Cape. A number of new halls have been opened recently.

Pioneer Spirit

The other spearhead is directed from Divisional Headquarters in Johannesburg (Northern), which takes in the Orange Free State and Natal, the Cape Eastern (Port Elizabeth) and the Cape Western (Cape Town). European (or white people—as now designated) Salvationists have imbibed to a degree the spirit of the pioneers who blazed the long trail up from the south and across from the east so many years ago. Many of them are third and fourth generation "children of the regiment"—officers and soldiers.

Close relationship and liaison continues to be maintained with local, provincial and government authorities, and Salvation Army representatives function on such committees as the South African Institute of Race Relations, the Christian Council of South Africa, National Council of Women, the Women's World Day of Prayer and similar bodies. The Territorial Commander and Mrs. Commissioner William Grottick are received at the official receptions held by the State President, and they were also honoured guests in the Royal Kraal of the Paramount Zulu Chief, Cyprian Bhekuzulu and his wife.

By Lt.-Colonel Albert Kenyon

EDITOR-IN-CHIEF, SOUTH AFRICA

given to women victims of the drink habit. There these unfortunate women find the security and loving care which goes far towards breaking the chains of a habit which so often binds even to the point of suicidal despair; and best of all, there many find God.

In one year more than a hundred cases of first offenders and others were directed to The Salvation Army officer who regularly visits the police courts in Johannesburg. His practical advice and wise handling resulted in a substantial number of these cases being finalized successfully without further recourse to the courts. Work of a similar nature goes on in Cape Town, Durban, Pietermaritzburg, Pretoria and other centres in the Republic.

Modern conditions appear to be responsible for the growing number of unhappy marriages breaking up, with disastrous results for the innocent children bewildered by an upheaval they cannot understand and robbed of parental affections and guidance they ought to have. The marriage guidance officer is trained to deal with those whose family life is in danger of disintegration. His advice on the care of children, securing of suitable employment, the right use of leisure, or the obtaining of more congenial living surroundings often succeeds in restoring or maintaining the family circle.

Strange as it may seem to society and in a community within a City of Gold, there is a constant stream of applicants for assistance—food, clothing and shelter. Nine social centres for men and three for aged and/or needy women operate in the territory. Upwards of 700 men are catered for each night with sleeping accommodation and food facilities; often included among them

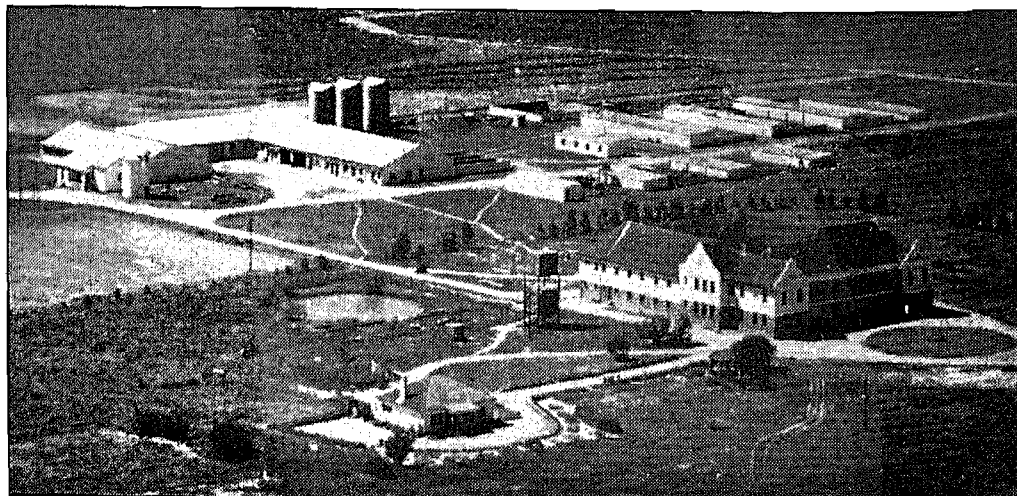
In the Army's care are 170 boys, housed in two such homes. They come to The Salvation Army from broken homes, sometimes as orphans, and often from the courts. They are fed and clothed, and attention is given to their education through to high school and matriculation standard. Religion is unobtrusive—but is shown as a bulwark in life against the forces of evil. Many "old boys" look back to Army homes from positions of influence in society with a deep sense of gratitude.

Similarly, girls and women are sheltered in seven homes throughout the country. In Cape Town and Durban, maternity hospitals function with efficiency, and a Non-European maternity centre provides much appreciated help in the Cape in caring for 140 cases a month. Unmarried mothers require special attention, and they get it.

Regular visits are paid to prisons throughout the Republic by experienced officers and comrades ready to set in motion Salvation Army machinery for inmates anxious to avail themselves of assistance either for themselves or their families, or both. At the expiration of a prison sentence many a man and woman gratefully accepts the offer of a helping hand to guide their wayward feet and to strengthen their weakened wills. Faith as well as furniture is often provided.

With its world-wide ramifications, The Salvation Army has been able to build up over the years one of the world's most efficient and successful agencies for finding missing persons. As part of the whole, representative officers in South Africa are often called upon to trace missing relatives, absconding husbands and irresponsible fathers. Looking up data concerning individuals without birth certificates; searching

THE FINE Salvation Army rehabilitation centre at Mulders Vlei Farm in the Cape, South Africa. Here, the alcoholic can find a quiet place of residence, helpful occupation, and personal advice, calculated to help in full restoration of mind and body. The centre's devotional services also help many acquire a new spiritual incentive in life.



DO NOT MAKE THESE MISTAKES ABOUT TENSION

EVERYBODY experiences tensions, according to the National Association for Mental Health. But few people are fully aware of what really causes tensions and what can be done about them.

Highway and job accidents, family spats and even physical ailments have been attributed to excessive tension, and one of the biggest reasons why tensions go unrelieved is the popularity of so many misconceptions about them.

Doesn't it seem logical, for instance, that all tensions are bad? That the best remedy for tension is rest? Or that psychiatric help is for really sick people rather than for those with severe tensions?

Each of these ideas is a mistake. Not all tensions are bad. Without some tensions, we would fall short in emergencies, failing to accomplish as much as we should on the job. Tension drives some people forward. Without it the amount and quality of their work would decrease.

Strenuous activity is sometimes far better than rest at helping to

enough for professional attention—the kind of tension all of us experience when a bad day comes along—there are two things you can do. First seek out and remove as many causes as possible, and then get rid of tensions promptly once they strike.

The acoustical tile, the light bulb and the desk calendar can be your allies in the effort to avoid common causes of tension.

As far back as 1916, psychologist J. B. Morgan demonstrated that noise not only reduces efficiency, but also increases the amount of energy to perform a given task. Another experimenter, F. L. Harmon, found in 1933 that noisy conditions increased energy expenditure by about 60%. Today, it is well established that noise raises the tension level of almost any activity. With acoustical tiles, mechanical door closers, and felt or rubber pads under appliances, you can sharply reduce the amount of noise around you—and thus cut down on one big cause of tension.

Poor lighting—either too much or too little—is common cause of ten-



nerves and muscles, queasy stomach. Often you can ease this condition with the aid of a desk calendar. It will help you plan your day better and remind you to stock up on aspirin if you can't avoid a too-tight schedule now and then.

The headache tablets, athletic equipment and a sense of when to retreat can be your allies when tension that can't be avoided comes along. Each of these aids acts in a different way, and each has its limitations.

Athletics also work two ways to make you feel better. Whacking a ball, knocking down bowling pins and pushing the pedals of a bike not only help you to get rid of surplus energy; these activities also help to build up your body so that you are better able to withstand fatigue, a big cause of tension.

While exercise in moderation is a good tension-fighter, excessive exercise may be worse than none at all. And when you are tense, the temptation to overdo it is strong. Strive for moderation.

Does "escape" sound to you like the wrong thing to do when tension strikes? Many people feel that they should stick it out and suffer. Not so. Just as highly effective medicine need not be highly distasteful (as

was commonly supposed years ago), escaping from a tension-producing situation—TEMPORARILY—doesn't mean failure to face the problem squarely. Often, when things go wrong, it is perfectly normal and healthy to escape long enough to compose yourself. You may be much more able to squash the cause of the tension once you have calmed down.

Of course, temporary escape isn't the whole answer. Neither are exercises or pain relievers. But if you handle tensions realistically—recognizing that everyone has them, avoiding them when you can, getting rid of them when they strike, and seeking professional help if the tensions become too unpleasant—you will be doing everything possible to avoid the accidents, family spats and even physical ailments that are so often attributed to excessive tension.

To get rid of an ant hill, place a flower pot over the ant hill and pour in about one tsp. of carbon-tetrachloride. The fumes will sink to the ground and exclude the oxygen. (Keep carbon-tetrachloride in a safe place where children cannot get at it).

Items of Interest To Women

relieve us of tensions. Whacking a golf or tennis ball may be far better than sitting in an easy chair, tensely trying to follow that friendly advice: "Relax and don't worry."

There is a place for psychiatric help in dealing with tensions, if they are severe and continuous. They can be a sign of real illness. So if tensions are seriously hampering your business or home life, you may need professional help.

To cope with tensions not severe

sion. If you read beside a table lamp, according to the Illuminating Engineering Society, the bottom of the lamp shade could be about the same height as your eyes. And single-socket-type lamps, the Society says, require a bulb of at least 150 watts.

You don't need an expert to know that a tight schedule is often the causes of tension. An unending series of little crises, added to a jam-packed schedule, brings on the symptoms: miserable headache, taut

STORING SUMMER SUNSHINE

GINGER AND PEACH JAM

Yield: about 11 medium glasses (5 1/2 lbs. jam)

1/2 cup diced candied ginger (about 1/4 lb.)
4 cups prepared fruit (about 2 quarts ripe peaches)
2 tablespoons lemon juice (1 lemon)
7 cups (3 lbs.) sugar
1 bottle liquid fruit pectin

First prepare the fruit. Dice about 1/4 pound candied ginger. Measure 1/2 cup into a very large saucepan. Peel and pit about 2 quarts fully ripe peaches. Chop very fine or grind. Measure 4 cups into saucepan with ginger. Squeeze the juice from 1 medium sized lemon. Measure 2 tablespoons into saucepan.

Then make the jam. Add sugar to fruit in saucepan and mix well. Place over high heat, bring to a full rolling boil, and boil hard 1 minute, stirring constantly. Remove from heat and at once stir in liquid fruit pectin. Skim off foam with metal spoon. Then stir and skim by turns for 5 minutes to cool slightly, to prevent floating fruit. Ladle quickly into glasses. Cover jam at once with 1/8 inch hot paraffin.

CHERRY JAM

3 pounds (approximately) fully ripe sour cherries
1 two-and-a-half-ounce box powdered fruit pectin
4 1/2 cups (2 pounds) sugar
Stem and pit cherries; then grind or chop them fine and measure 4 cups into a large

saucepan. Add powdered fruit pectin and mix well.

Place saucepan over high heat and bring contents to a hard boil, stirring constantly. Immediately stir in sugar. Once again bring contents of saucepan to a full rolling boil and boil hard for 1 minute, stirring constantly.

Remove saucepan from heat and skim off foam with metal spoon. Then stir and skim by turns for 5 minutes to cool slightly and prevent floating fruit. Ladle quickly into hot sterilized glasses. Cover jam at once with 1/8 inch hot melted paraffin.

Allow jam to cool thoroughly; then add a second layer of hot melted paraffin. Cover glasses, label and store. Makes about 8 medium-size glasses.

Note: if you wish, add 1/4 teaspoon almond extract to hot jam just before ladling it into the glasses.

PEACH CONSERVE

Three seedless oranges, well scrubbed and thinly sliced (discard end slices); water; 8 medium sliced ripe peaches, peeled and diced (about 2 1/2 cups); 1 1/2 cups diced pineapple, canned or fresh; 4 cups sugar; 1 cup blanched almonds.

Measure oranges while placing them into kettle, and for each cup add 2 cups water. Let stand overnight. Boil orange mixture rapidly for about 30 minutes. Add peaches, pineapple and sugar, stirring gently, then boiling rapidly for about 20 minutes or until thick. Add almonds. Turn into glasses and cover with 1/4 inch hot, melted paraffin wax. Makes about 6 glasses.

MISS DELIA'S DAHLIAS

Harvest Festival was always a special occasion for Miss Delia, but this year it brought an extra thrill.

MISS Delia McKane was the poorest, the loneliest, and the proudest inhabitant of a little country town, and her cottage was so ancient and dilapidated that it was really not fit to live in at all. But because Miss Delia was a quiet, decent person the authorities left her alone, and she lived on her pension, eking out with what she could earn by sewing for busy housewives. She was always ready to do anybody a good turn, although it was her bitter grief that she had so little to give to others.

The little Salvation Army hall was Miss Delia's greatest solace, and every Sunday morning and evening she was to be seen creeping to a seat in the corner.

The Harvest Festival was a great occasion for Miss Delia, whose heart was always overflowing with thankfulness to God for His daily provision for her needs, for her cottage, her good health, her pension, and other blessings too numerous to mention. Always on the day before this great event she would come to the hall with her offering, a magnificent bunch of red dahlias, grown by herself. They were her greatest treasures, and when winter came she dug the tubers up carefully and hung them in paper bags from her rafters, to preserve them from winter frosts. The flowers were always placed at the front, near the mercy-seat, a glorious patch of colour in the plainly-painted meeting-place.

But the year of the great drought

was the end of Miss Delia's dahlias. Moisture-loving plants, they drooped in the fierce heat in spite of care and watering. Then came the final disaster. All the wells in the town went dry except the ancient one in Miss Delia's tiny garden. Ponds vanished, streams no longer sang over the stones, the river dried up, and there would soon be no water to spare for the bird-bath in the garden. All day long there was a procession of men, women and children with pails, barrels and jugs to Miss Delia's garden, and at last her ambition was realized: she could be generous all day and give away to others in need something more precious than gold.

Without water the dahlias withered up and died, and Miss Delia shed a few tears, for when the Harvest Festival came she would have no offering. Sorrowfully she went and told the Army Captain, but after a talk with the Captain she came home beaming with happiness.

Because of the drought, the display of produce at the Harvest Festival that year was not quite as lavish as on former occasions, but the golden corn and the piles of fruit and vegetables that the people were able to bring made a fine show nevertheless; and in the centre of it all, instead of dahlias, there was a brown jug filled with water from Miss Delia's well, beside which stood a little glass tumbler from which thirsty worshippers could take a drink of cooling water which was so scarce in the little town.

SELF-DENIAL SAVING LEAGUE

THE report of the 1962 Self-Denial Saving League just released from the Territorial Youth Department shows an increase of \$3,397. With the prospect of some income still to come in, this impressive figure could be further increased.

The total for the territory was \$60,948.32, with the Metropolitan Toronto Division topping the list with \$11,264.82. Newfoundland, with \$10,770.55, was not far behind this figure, and this province is to be congratulated on its increase of \$2,634.43. Southern Ontario and Alberta Divisions secured third and fourth positions, respectively.

In his letter accompanying the publication of the report, the Territorial Youth Secretary, Brigadier Arnold Brown, states: "We believe that the giving habits established in your young people's corps will set the stewardship pattern for the future."

NEWS AND NOTES

BEREAVED: Colonel Gilbert Best (R) has been bereaved by the passing of his brother. The funeral service was held at Sault Ste. Marie.

When the home of a soldier of Campbellford, Ont., Corps was destroyed by fire, her Salvation Army uniform was among personal belongings lost. Has anyone a used bonnet they would care to sell to this comrade? She is Mrs. John Hicks, of Maple Street, Campbellford, Ont.

Remembering The Founder

The Territorial Commander pays tribute to his illustrious grandfather at London Commemoration Service.

IT was appropriate that there should be representatives from many countries of the world at the meeting conducted by the Chief of the Staff, Commissioner Erik Wickberg, in the Assembly Hall of the International Training College, London, to mark the fiftieth anniversary of the promotion to Glory of the Founder. Officers from Europe, Scandinavia, the Americas, India and the Far East united with many Salvationists serving in the land of the Army's birth to give thanks to God for the dedicated life of a Nottingham boy through whose faith and work the vast international Army came into being.

A brief service around the statue of William Booth in the forecourt of the International Training College, at which prayer was offered by Commissioner Gordon Simpson (R) and a short address was given by a grandson of the Founder, Commissioner Wycliffe Booth, Territorial Commander for Canada, was followed by the commemoration service in the Assembly Hall in which many people were unable to find a seat and had to stand at the back and along the aisles.

The Chief of the Staff led the meeting—which was recorded by the B.B.C. for later broadcasting—and in his opening prayer Commissioner Reginald Woods gave thanks to God for the life and achievements of the Founder and prayed that today men and women might go out to serve with the determination he displayed. Colonel Olive Gatrall read from the Scriptures, a group of officers from the International Training College sang with great effect Erik Leidzén's "Let us give thanks" (a song that aptly expressed the spirit of the gathering) and, again, the address was given by Commissioner Booth.

Recalling his own memories of the Founder, and particularly of his promotion to Glory and funeral, the Commissioner reminded his hearers that the Founder passion was the souls of men and the penitent-form his greatest joy. Referring to the text that was the basis of the Founder's last address, "What will you do with Jesus?", he challenged those who listened—the majority of whom would hear through the medium of the radio—to make their own decision to follow Christ. The

memorable meeting came to a conclusion as the crowd sang "O boundless salvation . . ." William Booth's great song.

Supporting the Chief of the Staff throughout were Mrs. Commissioner Wickberg and the International Commissioners and musical support was given by a section of the International Staff Band under the direction of Lt.-Colonel Bernard Adams.

The Territorial Commander was delighted to greet so many veteran comrades, officers and soldiers, who served in the ranks of The Salvation Army when William Booth was the international leader. Many were able to confirm the Commissioner's vivid recollections and to add their own tribute to the Founder's influence upon their lives.

The previous day Commissioner Booth had conducted commemoration meetings at Regent Hall. Large crowds were attracted to the three excellent gatherings, which concluded with sixteen seekers at the mercy-seat.

The Commissioner was supported by Colonel John Atkinson, Under Secretary for the Americas, at International Headquarters, and the British Territory's Secretary for Special Efforts, Lt.-Colonel Henry Meyer, and Mrs. Meyer, representing National Headquarters. Lt.-Colonel Meyer has been closely associated with the Commissioner in appointments in France on two occasions.

Among the large number of interested veteran officers present was Commissioner Frank Barrett (R) who, like Commissioner Booth, is a former Territorial Commander for France. As private secretary to the Founder, Commissioner Barrett was required to type the song, "O Boundless Salvation," eighteen times before its author was satisfied with his composition.

BUSY IN GERMANY

The Territorial Commander Inspects The Army's Work Among Canadian Servicemen.

SOON after arriving in Soest, Western Germany, the Territorial Commander and Mrs. Commissioner Wycliffe Booth met Major Cyril Fisher, in charge of Salvation Army work among Canadian servicemen, Mrs. Fisher and other officers of the area for an informal gathering during which domestic matters were discussed as well as those relevant to the responsibilities associated with their important welfare work.

This was the first of several contacts made during the five-day visit. Mrs. Booth was able to meet servicemen's wives, and to counsel them in a meeting which had every indication of becoming an established home league. Mrs. Major Fisher has been holding regular gatherings of this nature since her arrival in Germany.

A meeting at the Married Club was marked by a period of inspired testimony, which delighted the Canadian leaders. The Commissioner proclaimed a relevant message and the blessing-packed event ended on a note of consecration. Lunch was taken with the servicemen and their wives, and six of the former signed the pledge denoting their willingness to become members of the Canadian Red Shield Services League, for which Mrs. Commissioner Both is responsible.

Timely Visit

The presence of the Territorial Commander in Hemer was timely. Part of the premises which have housed the activities there for five years had been declared unsafe and the Commissioner was thus enabled to give the matter his urgent attention. Contact with the War Department in Ottawa resulted in other suitable property being viewed and on the day this report was received by *The War Cry* the Commissioner received confirmation from the Adjutant-General's office that the desired premises would be released for the Salvation Army's use early in October.

In one of his several interviews with Commissioner Booth, the Acting Commanding Officer for Canadian Forces in the area, Colonel W. Dicks, spoke in the highest terms

of the excellent work carried out by Major and Mrs. Cecil Bonar during their three years in Soest. The Colonel particularly stressed the Major's devotion to every aspect of Army activity and of his spiritual influence upon the men.

Colonel Dicks also assured the Commissioner that, despite the restricted conditions connected with the work at Hemer, Captain and Mrs. Arthur Creighton were doing all that could be expected of them. "A marvellous job" were the words used by the Commissioner in quoting the Officer Commanding.

On the final night Major Fisher invited British Red Shield Services officers stationed in Hanover to join their Canadian counterparts and happy fellowship with Commissioner and Mrs. Booth proved a useful and heart-warming experience.

Upon his return to Canada, the Territorial Commander was full of praise for the splendid service being rendered by Major Fisher and

his assistants in that theatre of Salvationist operations. He valued the opportunity of spending a short time with them and of bringing some spiritual encouragement to them and their families in their busy round of duties.

The Commissioner revealed that for considerable periods of the year the two canteens register 800 persons per day. Who can assess the potential influence of such contacts?

COMMISSIONER WYCLIFFE BOOTH speaking at the historic gathering reported above. In the foreground (right) is the Chief of the Staff, Commissioner Erik Wickberg.



NEW LEADER FOR SWITZERLAND

THE Chief of the Staff announces that the General has appointed Commissioner Reginald Woods, at present Editor-in-Chief and Literary Secretary at International Headquarters, to be Territorial Commander for Switzerland in succession to Lt.-Commissioner John Dent, recently promoted to Glory.

Commissioner Woods became an officer from Attleborough, Norfolk, in 1919 and served as a corps officer in Scotland before being transferred to the Editorial Department at International Headquarters in 1925, in which year he married Captain Sybil Hurst.

His editorial service included the editorship of *All the World*, *The International Demonstrator* and *The War Cry* prior to his appointment to the command of the German Territory in 1951. After six years there he returned to the international centre to take up his present appointment. The Commissioner is to continue to act as the Army's representative with the World Council of Churches.

THE GENERAL IN CALIFORNIA

U.S.A. CAMPAIGN BEGINS WITH 200 SEEKERS

MANY weeks of planning and an abundance of prayer, coupled with the dynamic leadership of General and Mrs. Kitching, spelled victory in the opening days of the U.S.A. Western Territorial Congress held at Long Beach, California.

The heavy schedule of the International Leader commenced with press interviews in Long Beach and Los Angeles, where he also addressed the Advisory Board, which includes many personalities of the city's business and civic life. All the meetings were marked with a mighty manifestation of God's Holy Spirit and scores prayed through to spiritual triumph at the Western Territory's first congress in eight years.

At the Advisory Board luncheon the General gave glimpses of Salvation Army activities around the world and heard reports from several Advisory Board officers of various phases of local endeavour. To Long Beach pressmen he declared: "The needs of the people are changing and we must keep pace. Our work is far from done." Concluding the interview he stated: "The general areas of relationship must be recognized in Christian faith and practice. Each individual must recognize his accountability to God and his accountability for his fellowman."

Throughout the various engagements the Territorial Commander, Lt.-Commissioner Glenn Ryan, Chief Secretary, Colonel William Parkins, and territorial and divisional leaders supported the General.

In her capacity as Territorial Home League President, Mrs. Lt.-Commissioner Ryan presided at a dinner held at the Lafayette Hotel, which was attended by 1,100 women who honoured their World President and listened with profit to her thought-provoking address. Mrs. General Kitching also presented a token of recognition to Mrs. Meitzie Palmer, who had been selected as "Woman Salvationist of the Year." Greetings were expressed by Mrs. Richard Ronne and special music was provided by a string-vocal ensemble and the Santa Ana Women's Chorus.

At the welcome rally, the first of three mid-week evening evangelistic meetings held in the Long Beach Auditorium, an enthusiastic crowd of 2,500 people attended, and before the meeting concluded scores of seekers knelt at "The Place of New Beginnings." The scene was repeated on the Thursday and Friday evenings, with emphasis on youth at the latter event. Messages of both the General and Mrs. Kitching were mightily used of God, and more than 200 seekers were registered in these first three meetings.

The General's leadership and messages in three council sessions were rich in blessing, with a Pentecostal outpouring in the concluding gathering. In a further session the International Secretary for the Americas, Commissioner M. Owen Culshaw, gave glimpses of Army work in South America, having just flown from there to attend the last

few congress events. The General and Mrs. Kitching also spoke at the retired officers' annual luncheon.

Spiritual enthusiasm was high for the great Saturday night musical festival and the three devotional meetings with the General on Sunday.



ABOVE: THE SCENE through the trees at Old Orchard as the Territorial Commander, Commissioner Wycliffe Booth, is speaking. TOP: Commissioner and Mrs. Booth with Colonel and Mrs. William Maltby. Behind are the Northern New England Divisional Commander and Mrs. Brigadier Arthur Bamford.

CANADA'S LEADER AT OLD ORCHARD

Commissioner Wycliffe Booth conducts final weekend of fruitful camp meeting series.

THE 1962 series of camp meetings held at Old Orchard, Maine, terminated triumphantly with weekend gatherings led by Commissioner and Mrs. Wycliffe Booth.

Coming straight from London, where he had participated in special meetings commemorating the fiftieth anniversary of the promotion to Glory of General William Booth, Canada's Territorial Commander "scored" with his congregation with his forceful Bible messages and by his fascinating stories of his intimate acquaintance with the Founder and his wide knowledge of The Salvation Army.

Assisting the Commissioner were the Staff Secretary for the U.S.A. Eastern Territory, Colonel William Maltby, and Mrs. Maltby, Brigadier Arnold Brown, Territorial Youth Secretary for Canada, and Mrs. Brown, and members of the Northern New England Divisional Staff headed by Brigadier and Mrs. Arthur Bamford.

Paving the way for the victorious conclusion of the series (thirty-two seekers were registered) was the faithful and fruitful ministry of Dr. Norman W. Paullin, Professor of Homiletics, Eastern Baptist Theological Seminary, and Major Clifton Sipley, of Binghamton, N.Y., who were the speakers in the weeknight evangelistic meeting and the morning Bible study services, respectively.

Also in the spotlight during the camp meetings were the Old Orchard Camp Band (Captain Howard Evans) and the Old Orchard Camp Chorus (Mrs. Captain Evans), composed of vacationing officers and soldiers who willingly gave their time to provide appropriate and appreciated music.

Salvation Army music, intended not merely to entertain and please but primarily to proclaim the saving power of Christ, fulfilled all of its purposes during the delightful musical festival presented on Saturday night. The camp band and chorus presented a varied programme, over which Commissioner Booth presided. Notable contributions made by the band included the

marches, "Neath the Flag," "South-down," and "Homeward Bound"; the selection, "The Front Line," the meditation, "Psalm 23," and the tone poem, "Where Duty Calls." The timbrellists added much to the enjoyment of the evening as they presented a drill to the strains of the march, "Northern New England."

The chorus also provided inspiration with the presentation of "Hear Your Father's Voice" and Stainer's "God So Loved the World."

Brigadier Brown gave the Scripture reading and a brief, but illuminating message, and also participating were Mrs. Commissioner Booth, Colonel Maltby, Brigadier Bamford and Major Robert Strain.

Sunday dawned as one of those perfect Old Orchard days. The sun shone brightly and a pleasant breeze whispered through the trees. Hundreds of eager, expectant people converged upon the grove as the camp band played appropriate worshipful music.

The meeting was led by Commissioner Booth and each item fell into a fitting pattern. Every voice lifted prayerfully on the opening song, penned by William Booth, "Thou Christ of burning, cleansing flame, send the fire!" The Commissioner read pertinent quotations from letters written by the Founder, and Brigadier Brown and Major Sipley brought earnest and effective testimonies.

The messenger of the morning was Mrs. Commissioner Booth, who held the attention of her listeners as she provided illuminating and inspiring words, reminding all of vows made to God, perhaps kept, perhaps broken. She stressed the possibility and privilege of making or renewing vows.

As Brigadier Brown led the prayer meeting there was an immediate response by a young man. One by one, others followed him to the mercy-seat and, when at last the benediction was pronounced, there was great thankfulness for the rich spiritual communion and fellowship of the morning and for the salvation and sanctification of eight people.

The large crowd which gathered for the Sunday afternoon praise meeting happily stepped back in history with Commissioner Booth as he gave an address on "My Personal Reflections of the Founder." Reviewing the life and times of William Booth through the eyes of a grandson, the Commissioner held the rapt attention of all as he related incidents, all packed with interest, many with humour, revealing the spirit and complete dedication of the genius who founded the Army.

A testimony of praise was given by Mrs. Colonel Maltby, and also adding much to the inspiration of the afternoon were the contributions of the camp band and chorus. Brigadier Brown presided and Mrs. Commissioner Booth and Mrs. Brigadier Brown participated.

The Sunday night meeting commenced as twilight gradually faded above the canopy of pines. Blessings were abundant as Colonel Maltby, who presided, led in the singing of the Founder's song, as Captain Edward Fritz prayed and as a vocal quartet, composed of Major and Mrs. Robert Strain and Captain and Mrs. Evans, presented a number.

The Scriptures were read and compelling words of witness were given by Mrs. Commissioner Booth. Brigadier Brown also brought an inspiring testimony and Brigadier Mildred Connor provided a solo.

In his address Commissioner Booth uttered eternal truths in plain and powerful words. He drew attention to the Old Testament account of Abraham's offering of Isaac, giving freshness of meaning to this familiar story and aiming his words at the needs and problems of each one present.

A hard-fought prayer battle followed, with Brigadier Brown leading. Ten seekers knelt at the penitent-form in the hay, entering into new relationships with Christ. The final words of the camp meeting series were spoken by Brigadier Bamford, the Salvation Army doxology, "Praise God, I'm saved!" was sung, and the benediction was pronounced, writing "finis" to an inspiration-packed series.—R.T.A.

WITH RETIRED OFFICERS

COMMISSIONER and Mrs. Booth were the guests of the New England Retired Officers' Association at their annual banquet held at the Old Orchard Methodist Church. Both addressed the group and a happy time of fellowship was enjoyed.

Earlier a business meeting was conducted under the direction of Mrs. Sr.-Major Edgar Kunz, the association's president.

ONE of the most interesting branches of Salvation Army work carried on around the world is the Missing Friends Bureau or Inquiry Department, which searches for and endeavours to locate relatives whose whereabouts, for one reason or another, have become unknown.

Searching for and finding people, many of whom have been missing for years, is no easy undertaking, but the Army with its unique facilities in scores of countries has been successful through the years in locating thousands of relatives and restoring them to their families or friends.

While applications for a search for missing persons are made to the Men's Social Service Secretary, and much of the clerical work is done by this department. The War Cry plays its part by carrying a list of missing people at the request of the relatives. Few readers fail to glance down the list, items of which are often copied by the many War Crys of the world. Great numbers of missing folk have been found by this means.

Bewildering Tangles

No two stories are the same; the complex situations in which some people and families become involved have to be known to be believed. Sometimes incredible situations and bewildering tangles in human relationships need to be unravelled, sordidness and evil to be courageously faced. Novelists would never run out of ideas for their stories and plots if the daily mail which reaches the department were made available to them but, of course, all files and interviews are absolutely confidential.

When all possible information surrounding a missing man and his disappearance has been gathered by means of a comprehensive questionnaire, and where possible an interview, the inquiry is set moving. Contacts are made with every source



WHERE ARE YOU?

The Army's Search For Missing Relatives And Friends

of possible information. Such confidence in the Army's benevolent and kindly intentions is revealed that it is rare for anyone to refuse to co-operate. People, who otherwise would be diffident, usually supply details with readiness.

It is a fact that although the missing men have for the most part prepared for their departure with some forethought and have covered their tracks, more than forty per cent are found and many, as a result of the Army's intervention, return to their families.

Many Are Found

It is a strange but interesting sidelight on this work that few of the men resent this intrusion into their affairs and many welcome the inquiry with relief. Out of touch with their families, with time to reflect but too proud to return on their own initiative, they welcome the help of someone who will smooth the way for their return. It is not an uncommon thing for a man who has been restored to his family to write and thank the Army for interest in his wife and family during his absence, and for him to send a thank-offering in gratitude.

There are different kinds of cases. The most urgent is the newly-deserted wife with her young family.

It may be that her husband is in financial difficulties from which he could not extract himself and rather than face disgrace has run away. Or there may have been other circumstances. Thorough enquiries often elicit the man's address, and the nearest corps or department officer visits or secures either a return or some expression concerning future days and often the promise of weekly provision for the family is left behind. Reconciliations are frequent.

Fascinating Activities

Of all Army activities this one of searching for missing persons must be one of the most fascinating, but more than this, it is a ministry of reconciliation in which many hearts are turned from mourning into gladness as they are brought nearer to God, the true Source of help.

INDIVIDUAL RESPONSIBILITY

"THE highway is only as safe as the drivers who use it", says an automobile directive. Too many assume that it is the other fellow who should always be on the lookout for trouble. The same is true in many other aspects of life, moral and spiritual. It is an individual responsibility. Every one of us should be on guard against evil, and strive to do good.

The best citizens are those who are alert for the common good of all.

LIVING AMONG THE POOR

THE Army's slum activities (now the Goodwill League) in Britain began when William Booth's daughter, Emma, then responsible for the training of officers, addressed her cadets thus: "What if three or four cadets took a little room down in one of the worst districts of London, dressing like the people, living among them, mixing with them as part of the same world, helping them, sympathizing with them, loving them?"

Since then thousands of devoted Salvation Army officers have been living in the same world as the poor, making it "their life" and bringing the "Inasmuch" touch to the multitudes. Christ's love is the keynote of their service.

FIRE TRAGEDY

A TRAGIC fire which swept through a house in Metropolitan Toronto's east-end district took the life of a small child. The mother leaped from an upstairs bedroom into the arms of an off-duty fireman, and was prevented from running back into the flaming building after her son.

The woman was taken to a hospital and three surviving children, in school at the time, were cared for at the Sherbourne Street Red Shield Social Service Centre. The father was a transport truck driver, and the family was on the city welfare relief.

The child's death was the eighth fire fatality in Metropolitan Toronto in as many days.

IN NEED OF FOOD

A CALL came to the Army's Welfare Department asking if assistance could be given the T..... family with food. The father had been taking treatment for alcoholism and has been transferred to a farm for further treatment. The mother gets a pension and has one boy working, but the pension only covers the rent; all other expenses must be met from the boy's money, and she was almost beside herself trying to make ends meet.

Some help was expected, but in the meantime the family was without food. The Army was able to help in this connection.

MAKING YOUR WILL?

SINCE the year 1865 The Salvation Army has demonstrated its effectiveness in dealing with human problems, distress and maladjustments, through its varied and highly-organized network of character-building activities.

The Salvation Army is legally competent to accept bequests. Upon request, information or advice will be furnished by: Commissioner W. Wycliffe Booth, Territorial Commander, 20 Albert Street, Toronto 1, Ontario, Canada.

Copies of the balance sheet may be obtained by sending a stamped, self-addressed envelope.

ACROSS

1. Is. 14. 4. Rev. 2. 7. Ezra. 5. 10. Matt. 13. 11. Num. 1. 12. Matt. 23. 13. 2 Sam. 15. 16. Matt. 12. 19. Ps. 2. 22. Josh. 4. 25. Gen. 37. 26. Rev. 1. 28. 1 Sam. 22. 31. Is. 3.

DOWN

1. Is. 9. 2. Jas. 1. 3. Is. 40. 4. John 16. 6. Luke 17. 8. Luke 4. 9. Ex. 1. 15. Luke 17. 17. Pro. 6. 18. Mark 6. 19. Ps. 127. 21. Matt. 21. 23. Heb. 9. 24. 1 Chron. 5. 27. Gen. 29. 29. Mark 1.

SOLUTION TO LAST WEEK'S PUZZLE

ACROSS

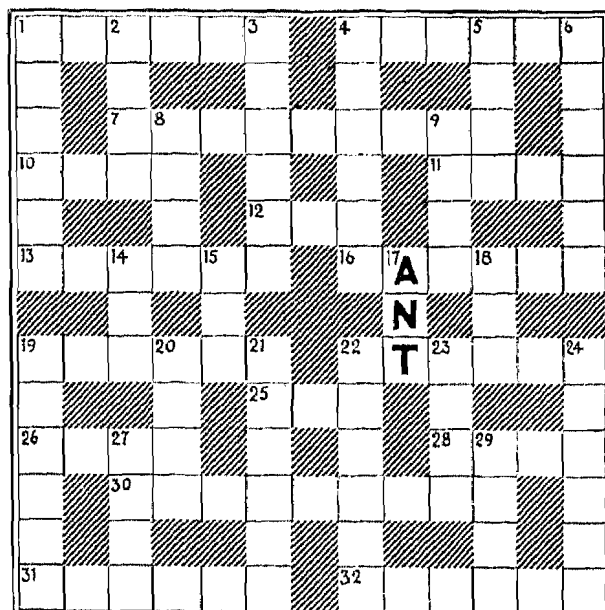
3. ASP. 5. EGYPT. 8. EFFECT. 9. TOP. 11. ADDER. 13. EDEN. 14. REST. 16. AMNON. 17. SLY. 18. PILLAR. 21. OIL. 22. GAY. 23. WANTON. 25. THY. 26. WORST. 30. EDIE. 31. SWAY. 32. TONED. 34. ETC. 36. SUPPER. 37. REEDS. 38. LET.

DOWN

1. LEPER. 2. OFTEN. 3. ACT. 4. STORMY. 6. GAD. 7. TERRORS. 10. PEN. 11. AT NIGHT. 12. DAILY. 15. SOP. 16. ALLOWED. 17. SIT. 19. LAY. 20. SWEETER. 21. ONION. 24. NOD. 25. TSETSE. 27. RIE. 28. SWEPT. 29. MYRRH. 33. END. 35. CUT.

Scriptural Crossword Puzzle

Where a dash occurs, the missing word is the required solution. Biblical references are given in a separate section, to be used if required. Solution to puzzle will appear next week.



ACROSS

1. The needy shall lie down in this
4. Angel of the church of

Ephesus was told, "I know thy works, and thy —"
7. "King — a decree to build this House of God"

10. The parable tells us the least of all seeds becomes this
11. The son of this man assisted Moses in taking census at Sinai
12. "Even as a — gathereth her chickens"
13. These of the men of Israel are after Absalom
16. "While He yet — to the people"
19. Wives of those to whom the Psalmist said: "Be wise now therefore"
22. Joshua set up twelve of these in the midst of Jordan
25. Eleven brothers placed their brother in one
26. Jahn was in one called Patmos
28. David "escaped to the — Adullam"
30. To encourage
31. "For Jerusalem is —," said Isaiah, "and Judah is fallen"
32. Remains on two feet

DOWN

1. "He shall — on the right hand and be hungry"
2. James speaks of the man seeing his natural one in a glass
3. We are told even these shall

4. "Ye shall weep and —, but the world shall rejoice"
5. The place for a "roast"
6. The day Lot left Sodom "it — fire and brimstone"
9. "To preach the acceptable — of the Lord"
9. Pharaoh told the Egyptians to do this wisely with the Israelites
14. A mixed yea
15. Jesus met this number of lepers
17. The sluggard is told to go to this
18. "A prophet is not without honour, but . . . among his own —"
19. "Happy is the man that hath his — full of them"
20. First known garden
21. On the way to Jerusalem the people did this with their garments
22. Sets out
23. Thus are men appointed to die
24. The sons of Reuben and others "dwelt in their — until the captivity"
27. Leah's third son
29. Simon's mother-in-law was ill "and — they tell Him"

THY WAY, LORD
AT my waking, Lord, attend me,
 When I rise, new strength bestow;
 To Thy gracious will, Lord, bend me,
 Train my feet Thy way to know.

If in going I should stumble,
 Take my hand, Lord, set me right;
 Keep my spirit always humble,
 Guide me ever by Thy light.

With Thy Heavenly Manna feed me
 To the blessing of my soul:
 Watch me, help me, guide me, speed me
 Ever to my heavenly goal.
 J. D. Smith

Messages From Many Sources

THE "WALTZING" MOUSE

By JUNE ALDER

THE "waltzing" mouse doesn't really waltz, of course. It gets its name from its habit of suddenly in-

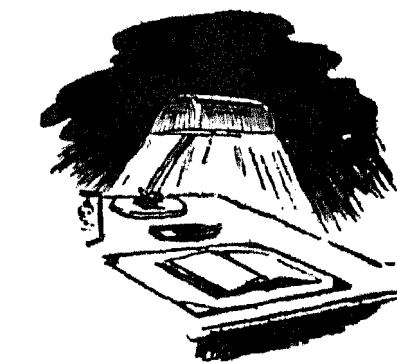
terrupting whatever it is doing and rapidly spinning around like a top. Some "waltzing" mice seem to be unable to walk a straight course but continually whirl about in small circles. Just why this is so, no one knows, but it is generally supposed that this characteristic is due to an unexplained defect of anatomy that sometimes interferes with the mouse's equilibrium.

Not only "waltzing" mice, but many creatures—including men—travel in circles when their senses fail them. A person lost in a storm or a forest will invariably travel in circles.

A scientist who made hundreds of tests found that blindfolded persons usually make a path forming a clock-spring spiral. Some will circle to the right, others to the left.

This tendency to travel in circles is apparent in many areas of life. Economic cycles, historical cycles, biological cycles of war and peace—all recur in the history of man. A man's life is itself a cycle: "Dust thou art, and unto dust shalt thou return." "Round and round we go, all of us, and ever come back thither," said Walt Whitman.

Is the race of man doomed to follow forever a never-ending circle



that leads nowhere? Thank God, this is not so. Christians know that there is a meaning and purpose for our lives, and that purpose is clearly revealed in God's Holy Word, the Bible.

God did not intend that we should live a brief moment and then perish, but man's sin against God made an atonement necessary before God's plan could be fulfilled. That atonement was made on the cross by Jesus Christ, who died for our sins. Jesus made it plain when He said: "He that heareth My Word and believeth on Him that sent Me hath everlasting life and shall not come into condemnation, but is passed from death unto life." That is the promise to all who accept Him as their Saviour.

He also said: "I am the Light of the world: he that followeth Me shall not walk in darkness but shall have the light of life." No one need grope blindly or stumble around in circles. God is able to give light to our pathway and to lead us into everlasting life if we follow Him.

DAILY DEVOTIONS

For Family and Private Worship

SUNDAY—

Deut. 21:18-21; 22:1-8. "THOU MAYEST NOT HIDE THYSELF." To know of a wrong is to be responsible to do what one can to right it. The Israelite who "kept out of sight" to escape helping a stray or fallen animal trespass against the Mosaic law. How much more do we, followers of Jesus, sin against His greater law of love, when through fear or indifference we refrain from helping wandering, fallen souls around us.

MONDAY—

Deut. 24:10-22. "THOU SHALT NOT OPPRESS AN HIRED SERVANT THAT IS POOR." God instructs that the needy worker be paid promptly, for "he is poor and setteth his heart upon it." So never run up bills. The widows and fatherless were in those days specially to be pitied, and the Lord taught His people to look after and care for them. No one is forgotten by our Heavenly Father, and He desires that we, His children, be loving and thoughtful too.

TUESDAY—

Deut. 30:1-10. "THE LORD WILL . . . REJOICE OVER THEE." We all know how good parents are glad when their children live rightly, do well, and get on in life. They like to tell of their children's successes and rejoice with and over them. So the Heavenly Father longs that His children may walk uprightly and daily do His will, so that He may rejoice over them. May nothing in our lives today lessen His joy in us.

WEDNESDAY—

Deut. 30:11-20. "I HAVE SET BEFORE YOU LIFE AND DEATH . . . THEREFORE CHOOSE LIFE." God in His Word, and by His Spirit, clearly reveals to us the way of life, and lovingly strives to persuade us to forsake the way of death, but He never compels us to alter our course. To be saved we must each make the deliberate choice.

THURSDAY—

Deut. 31:14-26. "WRITE YE THIS SONG . . . AND TEACH IT TO THE CHILDREN OF ISRAEL." A wise man has said, "If I am permitted to make the ballads (songs) of a nation, I care not who makes its laws." Moses influenced his nation for all time by writing and etching both its laws and its songs.

The songs recorded in the next chapter, and in Psalm 90, are beautiful examples of his poetic work.

FRIDAY—

Deut. 32:1-12. "THE LORD ALONE DID LEAD HIM." No one has ever had cause to regret their daily Guide and Leader. Life is lived at its best, only as we follow closely in His footsteps.

SATURDAY—

Deut. 32:1-12, 44-25. "GET THEE UP . . . AND BEHOLD THE LAND OF CANAAN." In vain Moses had longed and pleaded to enter the Land of Promise. All he was permitted to do was to gaze on its beauty, ere God took him to that Better Country where there are no unfulfilled longings. Many years after, however, Moses did actually enter Canaan when he stood and talked with the Saviour on the Mount of Transfiguration.

TRANSFORMED BY CHRIST

GOD sees some possibility in even the worst. He sees beauty and worth latent in every sinful soul. He awaits your surrender so that He can fashion the pliable clay of your life into "a vessel meet for the Master's use."

Michelangelo one day found a piece of marble that someone had spoilt through unskilful workmanship. He arranged for it to be taken to his workshop and transformed it into a statue of David, thought by some to be his masterpiece.

Christ found Zacchaeus one day, worked upon his surrendered life and transformed him into an honest citizen. He met a low Samaritan woman and dealt with her, and she became His first "foreign missionary."—E.W.L.

GOD SHINES THROUGH

A LITTLE lad, standing with his mother on one of the Surrey hills, was watching the sun setting in a glory of crimson and gold and blue. Suddenly, his face alight with joy, he exclaimed, "Now I know why the sunset is so beautiful. It is because God is behind, and is shining through."

THE SOUL'S GREAT NEED

THE human heart's deepest need may be fully met in Christ. He alone can satisfy the wistful longings of the soul.

The love of God's Son, surpassing all understanding, prompted the sacrifice made on the Cross of Calvary, when He overcame death and sin in order that the "whosoever" might be saved to love, serve and enjoy His companionship for ever.

Will you not now renounce sin and wrongdoing, accept Christ as your Saviour and become a citizen of the realm of Heaven, as well as His ambassador on earth? He is "the Lily of the Valley and the Bright and Morning Star" to those who believe in and trust Him.

In God's Word, the Bible, there is a promise for you: "The Lord is nigh unto them that are of a broken heart; and saveth such as be of a contrite spirit."

"HIM THAT COMETH TO ME I WILL IN NO WISE CAST OUT"—John 6:37.

REPENTANCE and REGENERATION

By P. C. BENNETT, Gananoque, Ont.

IN seeking the salvation of his soul, the sinner must repent of his sins. It has been well said that "When you repent to the bottom it is easy to repent to the top."

When Christ began His earthly ministry the call was "The Kingdom of Heaven is at hand, repent ye and believe the Gospel." The terms of enrolment as soldiers of the Cross are the same today. When man does his part, God is faithful to carry out His promises and meet the needs of the penitent soul.

After repentance, regeneration changes the man all through. The things he once hated he now loves, and the things he once loved he now hates. He is a new creature in Christ Jesus, "old things have passed away, and behold all things have become new."

The "born again" soul is given an inward power to overcome evil habits and temptations which may beset him on the Christian pathway. "There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh but after the Spirit."

This new man finds delight in doing the will of God as he finds it in His Word, or by other means. He gives God the benefit of every doubt concerning the right or wrong of any matter that may present itself to his mind; for "whatsoever is not of faith is sin."

A helpful guide is to ask oneself some of these questions: Is it right? Will it please or grieve God? Will it help my fellow man to become a Christian? Is it reasonable for a Christian to do this? Is it in harmony with the teaching of the Bible? Will I be a weaker or stronger Christian afterwards?

Above all, settle the matter by earnest prayer, remembering that "Light (instruction) is sown for the righteous, and gladness for the upright in heart."

CHILDLIKE FAITH

IF we love God and live in accordance with His will through Christ, we are His children. In Romans 8:16 we read, "The Spirit itself beareth witness with our spirit that we are the children of God."

Even the greatest scholars and most powerful rulers are but children in God's sight. We worship in childlike faith and are totally dependent upon Him, as a child is upon his parents. When entering God's presence through prayer we are much like a small child who comes with faith and trust to his parent.—G.C.

A true symbol of the consecrated life is inscribed on the tomb of Dr. Adam Clarke. This is a burning candle and the superscription: "I give light by being myself consumed." We give light by giving up our lives to Christ.

Official Gazette

PROMOTION—

To be Captain:
Lieutenant Raymond Stratton

APPOINTMENT—

Brigadier Ella Church, Territorial Headquarters (Post Office); Mrs. Brigadier Howard Fisher, Training College, Toronto (Home Officer)
Brigadier Roger Thierstein, Victoria, Correctional Services Officer
Major Ivan Jackson, Correctional Services Officer, Kingston
Captain William Kerr, Manitoba and North-West Ontario Divisional Headquarters (Divisional Youth Secretary)
Lieutenant Harold Peckford, Training College, Newfoundland

ADMITTED TO THE LONG SERVICE ORDER—

Brigadier Herbert McCombs

RETIREMENT FROM ACTIVE SERVICE—

Brigadier William Mercer, out of Bay Roberts, Nfld., in 1921. Mrs. Mercer (nee Angelina Ford) out of Hamilton 2, Ont., in 1921. Last appointment Correctional Services Officer, Kingston, Ontario, on August 27, 1962.

W. W. Cliffe Booth

Territorial Commander

Coming Events

Commissioner and Mrs. E. Wickberg

Vancouver: Thurs-Tues Sept 27-Oct 2 (Congress)
Calgary: Thurs Oct 4
Winnipeg: Sat-Sun Oct 6-7
Toronto: Thurs-Tues Oct 11-16 (Congress)

Commissioner and Mrs. W. Booth

Toronto: Bramwell Booth Temple: Sat Sept 15 (Cadets' Welcome)
Scarborough: Sun Sept 16 (Cadets' Welcome)
Brandon: Sat-Sun Sept 22-23 (opening)
Vancouver: Thurs-Tues Sept 27-Oct 2 (Congress)
Calgary: Thurs Oct 4
Winnipeg: Sat-Sun Oct 6-7
Toronto: Thurs-Tues Oct 11-16 (Congress)

Mrs. Commissioner W. Booth

Toronto Temple: Tues Sept 18 (Home League)

Colonel and Mrs. H. Wallace

Port Alberni: Sat Sept 15; Sun Sept 16 (morning)
Vancouver Temple: Sun Sept 16 (evening)
Chilliwack: Mon Sept 17
Winnipeg: Sat-Sun Oct 6-7
Toronto: Thurs-Tues Oct 11-16 (Congress)

Colonel and Mrs. C. Knaap

Vancouver: Thurs-Tues Sept 27-Oct 2 (Congress)
Toronto: Thurs-Tues Oct 11-16 (Congress)
Lt.-Colonel F. Moulton: St. Catharines: Sun Sept 23
Lt.-Colonel O. Welbourn: Toronto Harbour Light: Sun Sept 16
Brigadier A. Brown: London Citadel: Sat-Sun Sept 22-23

BIBLES FOR INDONESIA

BARON van Tuyll, General Secretary of the Netherlands Bible Society, and Mr. Olivier Beguin, General Secretary of the United Bible Societies, announce that, following representation to the Indonesian Government, a special import license was secured to send 300,000 Bible and 300,000 New Testaments to Indonesia during 1962.

The United Bible Societies has made an emergency appeal to its member Bible societies to meet the cost of \$350,000. The Canadian Bible Society has pledged \$25,000.

The Scriptures now being printed will have to be completed by November 1st to enable them to be shipped for delivery by the end of the year.

This appeal is in addition to the project adopted earlier this year to provide a printing plant and supplies and trained technicians to print the Scriptures in Indonesia. The Canadian Bible Society has pledged \$20,000 toward the \$300,000 cost.

THE SALVATION ARMY MARKS FIERY FOUNDER'S DEATH

By Barrie Zwicker, Staff Writer, Toronto Globe and Mail

A TALL, bearded man walked one fine June evening in 1865 along a street strange to him, Whitechapel Road, East London. He was attracted to a religious open-air meeting held by a few soberly-clad men concerned about the welfare of the hordes of slum dwellers.

The group's leader, noticing William Booth's clerical garb, invited him to speak. So impressed were the missionaries by the earnestness of this itinerant preacher they invited him to lead their work in a big tent pitched on a disused graveyard.

From that group sprang The Salvation Army, now operating forty-eight centres in Toronto alone, whose yellow, red and blue tricolour flies in eighty-six countries and colonies—a constant beacon for those in distress and those wishing to serve the distressed.

Measure of Man

The Army this year commemorates the fiftieth anniversary of General Booth's death, or promotion to Glory, in the Army's picturesque phraseology. An issue of *The War Cry*, weekly official organ in Canada and Bermuda, has been largely devoted to the Founder's life.

The measure of the man is recalled in accounts of his funeral in the vast London Olympia where 35,000 persons gathered, according to Commissioner W. Booth, head of the Army in Canada and the grandson of the Founder.

William Booth had a powerful, rasping voice. It sprang from a tall, frail figure, that swayed back and forth at the platform rail. Always a fighter, he brandished his sword at bigotry and narrowness, which he saw even in the lives of religious people. (He left the Methodist Church because it discouraged his desire to be an evangelist.)

General Booth declared: "We want soldiers skilled in the use of spiritual weapons and who can use the two-edged sword. Soldiers must understand the hearts of men and be acquainted with the devices of

Satan and his delusions." Too many professing Christians, he insisted, were deplorably ignorant of the first principles of war; they did not know how to fight.

But General Booth had not at first intended to form a military style organization. That idea came after thirteen years of Christian Mission meetings held by William Booth in the East London slums.

Uniforms, bands and flags, it was hoped, would aid the Army in its primary aim (held to the present) of preaching the Gospel of Jesus Christ to men and women untouched by ordinary religious efforts. It was also held that a man's body must be properly fed if he is to be offered the food of the Spirit.

To reach the multitudes who would not enter a place of worship, open-air meetings and marches were organized. Religious songs put to secular tunes were adopted. That the Army's social conscience is still evident is shown by the increasing amount of institutional work it carries on.

In the Toronto area, unwed mothers, delinquent boys, alcoholics, down-and-out men and ordinary unfortunate folk find material and spiritual comfort where there are followers of William Booth.

The realistic attitude of Army workers toward the problems of their fellows and society is reflected in *The War Cry* articles on William Booth, and the writers have given some warmly-human snapshots of his life.

THE USE OF MEMORY

THE Bible has much to say about the use of memory. We are exhorted to "remember all the way which the Lord thy God led thee," and to "forget not all His benefits." It is a good thing to lift our hearts in thanksgiving as memory prompts us so to do, for in that very act we shall discover fresh causes for thanksgiving.—E.B.

Long-Play Records

International Staff Band—American Tour—1957	\$3.75
International Staff Band—Canadian Tour—1957	3.95
International Staff Band—#4001	4.95
Christchurch (New Zealand) Citadel Band	4.49
Wellington City Band	4.49
"Sound Forth The Praises"—Chicago Staff Band	4.25
Hawthorn and Moreland (Australia) Citadel Band	4.49
Australian (Southern) Territorial Staff Band	4.49
Brisbane (Australia) Temple Band	4.49
Netherlands National Band #3	4.49
Tottenham Citadel Band	5.10
"Christmas with the Salvation Army"—New York Staff Band	4.95
"Golden Memories"—International Staff Band	4.25
Danforth Songster Brigade	3.95
"Rhapsody in Brass"—Men O' Brass	5.85
Los Angeles Congress Hall Band	4.49
Los Angeles Tabernacle Band	4.49
Dovercourt Band	3.95
Jane Pickens and the New York Staff Band—#7013	1.98
"King of Kings"—New York Staff Band	4.98

When sending remittance with order please include postage and packing, 1 record—50c, plus 5c for each additional record. Catalogues on request. Prices subject to change without notice.

The Salvation Army Trade Hdqrs., 259 Victoria Street, Toronto 2, Ont.

Missing Persons

The Salvation Army will assist in the search for missing relatives. Please read the list below, and if you know the present address of any person listed, or any information which will be helpful in continuing the search kindly contact the Men's Social Service Secretary, 20 Albert Street, Toronto; marking your envelope "Inquiry."

BOYLE, James Alexander. Age about 70. Born in Ireland. Was Lieutenant in British Army in World War I. Was district inspector in Royal Ulster Constabulary. Came to Canada in 1924. Lived in Toronto and Montreal. Last contact in Montreal in 1927. Sister Bessie inquiring. 17-242

GALLON, Gerald. Born June 24/1933. 5'5", light hair, blue eyes, medium build. Discharged from R.C.A.F. four years ago. Mother anxious for news. 17-667

HARVEY, Frances, nee Caban. Age 36. Tall and slim. Last known address, Kamloops B.C. Has also lived in Vancouver. Relative at Kingston, Ont. anxious. 15-304

HOEMSEN, Verner Henry. Born Jan 23/1935 at Griswold, Man. Occupation insurance. Believed to be in Montreal. Parents anxious for news. 17-651

HORBACHO, William. Born Feb 14/1914 at Birch River, Man. Left home when a boy. Last heard from in 1932 from U.S.A. Family, now in Ontario, anxious. Sister inquiring. 17-666

KORTMAN, Sven Ake Allan. Born April 19/1914 in Finland. Believed to be in Toronto. Required in connection with estate of deceased sister, Mrs. Edvin Sandstrom. 14-458

KOSKI or KOSKINEN Mr. Vilho. Born about 1882 Mynamaki, Finland. Last heard from in 1948 from Norembega, Ont. Son inquiring. 17-684

KUUSELA, Anna, nee Pakarinen. Born Feb 1/1897 in Palkjarvi, Finland. Widow of Vilho Johannes Kuusela. Also her daughter, Elna Anna-Liisa Kuusela, born Oct 6/1922 in Sortavala. Last heard of in 1952 in Toronto. Required in connection with an estate. 17-627

MYRDAL or ULSMAAG, Harold Martin. Born Dec 25/1892 in Birkeland, Norway. Last heard from in 1926 in Alberta. Sister inquiring. 17-656

MacDONALD, Stewart. Born March 5/1927 at Briton Cove, N.S. Has worked on boats, also has knowledge of sheet metal work. Sailed on "S.S. Gleneagles" end of 1960. Has worked at Panel Mine, Elliot Lake, Ont. May be in Toronto. Mother anxious. 15-423

POHJALAINEN, Mr. Aimo Sakari. Born Sept 28/1928 in Valkjarvi, Finland. Parents Jalmari and Alma. Came to Canada ten years ago. Has lived in Ocean Falls and Vancouver, B.C. Last heard from in 1956. Required in connection with father's estate. 15-624

STEVENS, Sidney. Native of London, England. Born 1873 to 1890. Brother of Gertrude Sarah Stevens and Stanley William Ernest Stevens. Came to Canada early 1900s. News to his advantage can be supplied. 17-679

TECHKOON, Anna, nee Sagoniuk. Born Jan 25/1929 in Canada. Ukrainian. Married to Peter Techkoon, who operates bulldozer on Ontario Hydro projects. Last heard from in 1955 from Bar Falls, Ont. Father ill. Sister inquiring. 17-662

ZACHRISON, Harold Elving. Born June 10/1897 in Sweden. Single. Parents Carl Ax and Clara Zachrison. Has lived in Vancouver for over twenty years. Last heard from Christmas 1959. Sister anxious. 17-647

ZERING, Mr. Valentin. Between 60 and 70. Son of Mr. and Mrs. Stefan Zering. Also descendants of Philipp and Josef Sperling, brothers of Mrs. Stefan Zering. Last heard of in 1933 from Macklin, Sask. Relative in USSR inquiring. 17-594

THE SEVEN LAST WORDS

"FATHER forgive them; for they know not what they do." Luke 23:34. The prayer of forgiveness.

"Verily I say unto thee, Today thou shalt be with Me in paradise." Luke 23:43. The assurance of salvation, as well as a final reward.

"Woman behold thy son! Behold thy mother." John 19:26, 27. Here we are taught filial duty, and the care of the needy.

"My God, My God, why hast Thou forsaken Me?" Mark 15:34. The cry of desolation. He trod the winepress of the wrath of God, alone.

"I thirst." John 19:28. The word of humanity's need. But also a gracious provision for that need. "Blessed are they which do hunger and thirst after righteousness: for they shall be filled."

"It is finished." John 19:30. The word of ultimate victory.

"Father, into Thy hands I commend My spirit." Luke 23:46. The prayer of complete resignation.

THE CHIEF SECRETARY'S COMMENTS

NEWSY ITEMS FROM ACROSS THE TERRITORY
GATHERED BY COLONEL H. G. WALLACE



THIS WEEK'S COMMENT—When the Holy Spirit comes within us, He makes of us convincing Christians. Our witnessing, our preaching, our living is convincing. This makes OUR Gospel "Good News" not "Musty Views."

THE TERRITORIAL COMMANDER and Mrs. Commissioner Wycliffe Booth, since returning from overseas, have been caught up in a demanding schedule of appointments. As this issue comes off the press, our leaders will be visiting the Nova Scotia Division to open the new Men's Social Service Centre at Halifax, and also conduct a series of meetings.

DO YOU KNOW what a wonderful work of spiritual reclamation is going on at the Toronto Social Service Centre, where Brigadier and Mrs. S. Joyce are in charge? To hear the testimonies of "born again" men, telling of what a change God had made in their lives was indeed "good news," not "musty views." On the same Sunday to visit the "House of Concord," where Major and Mrs. A. MacCorquodale are in charge, and hear those fifty young men sing "Since Jesus came into my heart" was something convincing.

INTERNATIONAL COLLEGE FOR OFFICERS. The Canadian Territory will be represented at the course to be held early next year by Major Joseph Craig, the Assistant Territorial Youth Secretary, and Major Stanley Mattison, the Commanding Officer of the Danforth Corps.

CRADLE ROLL WEEK really proved to be worthwhile this year. During this special period over 400 new members were enrolled, and Brigadier Arnold Brown, the Territorial Youth Secretary, advises that new cradle roll sergeants were also commissioned on this occasion. This is good news, for the cradle roll is the foundation of our young people's corps.

RELIEF IN HONG KONG. The Government has approved, for relief distribution in Hong Kong, 200,000 pounds of canned pork luncheon meat, and 500,000 pounds of dried skim milk, and Lt.-Colonel E. Fitch, the Men's Social Service Secretary, has arranged for this shipment to be dispatched on the "La Estancia," leaving Montreal within the next few days.

SOMEONE IS GRATEFUL. From time to time, people who have received help in the

time of need desire to show their gratitude in a practical manner. This has happened again this week, for with a ten dollar donation came a note: "Please use where needed . . . 'Thankful.' " We would say to "Thankful" "We too are grateful."

HOSPITAL ADMINISTRATORS. Congratulations are in order for Brigadier Fronie Stickland,

of Catherine Booth Hospital, Montreal, and Major Mary E. Lydall, of Ottawa Grace Hospital, who have been successful in passing the two-year course which now qualifies them as hospital administrators. Four other officers who have passed the first year's examinations of the same course are: Major Dorothy Davis, Bethesda Home and Hospital, London, Ont., Major

Gladys McGregor, Grace Hospital, Winnipeg, Major Edith Jater, Grace Hospital, Calgary, and Major Doris Routly, of Grace Hospital, Halifax.

A DAY OF CHALLENGE

The Chief Secretary conducts inspired meetings at two well-known centres.

SUMMONED to worship by the strains of "Sweet hour of prayer," residents of the Men's Social Service Centre, Toronto, gathered in the chapel for a meeting conducted by the Chief Secretary, Colonel H. Wallace, with whom was Mrs. Wallace. Brigadier S. Joyce, the superintendent, welcomed the visitors, including Lt.-Colonel G. Hartas, Assistant Men's Social Service Secretary, and Brigadier E. Murdie, on homeland furlough from Jamaica.

Colonel Wallace, integrating as many into the exercises as possible, asked Brother D. Johnson to share a "thought for the day" with the congregation. Then Brothers W. Moulton and H. Freckleton, who both found Christ through the Holy Spirit's use of the centre's ministry, gave testimonies to Christ's power to rid them of a "chip on the shoulder" attitude and the "disillusionment" which had once embittered their lives.

Mrs. Colonel Wallace, illustrating God's pursuing love by quoting excerpts from Francis Thompson's poem, "The Hound of Heaven," invited the congregation individually to share the psalmist's sense of God's protecting spirit in having accepted His love.

Mrs. Brigadier Joyce and Brigadier Murdie sang "Take up thy cross" and its gentle call to full commitment blended helpfully with the Chief Secretary's Bible message. Pointing out a sick man's problems in reaching Christ, and the Lord's words to him, the Colonel emphasized that men today are similarly challenged.

"Circumstances and other people often keep us from Christ," he said, "but if we are determined to meet Him, a cure awaits the one who accepts His challenge and comes in faith." The song, "O Lamb of God, I come" fittingly concluded this hour of devotion and inspiration.

Some hours later, a younger congregation eagerly awaited the Chief Secretary. At the House of Concord, Colonel and Mrs. Wallace were given a cordial welcome by the Superintendent, Major A. MacCorquodale, and the young residents, who paid close attention throughout to the visitors' words of encouragement.

After one of the boys had led a responsive Bible reading, the Colonel asked for favourite choruses from the congregation. At once hands went up, but not higher than the voices as a period of enthusiastic singing followed.

"In times like these" was the title of Mr. L. Labine's vocal solo before Mrs. Wallace, using the phrase "for Thou art with me" from the Shepherd psalm, indicated God's ever-

THE SALVATION ARMY IN LABRADOR. The recent visit of Captain John Gerard to Toronto has enabled us to hear something of the progress of the Army's work in Labrador, which was commenced with the appointment of the Captain and his wife just a year ago. It is good to hear that we are becoming established in Labrador City where, with the help of voluntary labour, our first hall is being built. Young people's, home league and Sunday meetings are operating and are progressing healthily. At Happy Valley, 285 miles away by air, there is also a fine group of Salvationists most anxious to establish themselves into a good Army centre. Can I invite you to place the work in Labrador on your prayer list? It may be that some of my readers might like to help in a practical manner.

THIS WEEK'S PRAYER—"O Holy Spirit, I want to be a convincing demonstration of Christ's saving power. I surrender all my dead powers, and claim Thy living power in Jesus' name. Amen!"

readiness to help youth step out into a bright future.

Then the Chief Secretary, speaking frankly and informally, underlined the fact that life's important questions can be answered by listening to Christ's advising voice and obeying Him. An earnest acceptance of the validity of these truths appeared written on the faces of many of the young listeners as the meeting was brought to a reverent conclusion.

SERVING THE PRESENT AGE

Corps Officers Review Their Relevant Ministry

"A RELEVANT ministry in an irreverent age" was the challenge presented to forty officers during the Eastern Canada Refresher Course held at Roblin Lake Camp, Ont.

Under the leadership of the Field Secretary and Mrs. Colonel C. Knaap, officers from Nova Scotia, New Brunswick, Quebec and Ontario examined the effectiveness of their ministry in this age of educated criticism and scientific achievement.

The frank examination by the Chief Secretary, Colonel H. Wallace, of "trends and tendencies today" launched the course, stimulating the delegates' thoughts and revealing his keen insight into world and individual problems. Mrs. Colonel Wallace, relating the Bible's teaching to the officers' ministry, revealed the spiritual resources which give power to witness. After reviewing the excellent progress of young people's work in Canada the Territorial Youth Secretary, Brigadier A. Brown, restated the purposes of the Army's youth programme "to evangelize, educate and enrol." Looking to the future, the Brigadier established objectives and enlisted the wholehearted co-operation of the delegates to achieve them.

Lt.-Colonel C. Warrander, Divisional Commander for the Metropolitan Toronto Division, drawing upon his many years of experience, graphically revealed the "composite character of an officer's work." His thorough study of "sound doctrine" left no doubt that the Army's teachings in no way deviate from fundamental doctrines which have proved so sound in the past.

Each day the course began with a half-hour of prayer, led by one of the delegates. Building upon this prayer foundation, Brigadier A.

Simester, Divisional Commander for the Mid-Ontario Division, provoked serious thought by his penetrating study of Christ's life. Comparing the political and cultural conditions of Bible days with the present, the Brigadier drew pointed lessons as to the relevance of the Gospel. In addition to his daily Bible lectures, the Brigadier spoke about the importance of records in shepherding the souls of men. Challenged by the rapid increase in population and the need to reach the masses with the Gospel, the delegates intently examined the possibilities and potential of radio, television and press. Captain Roy Calvert, of the Special Efforts Department at Territorial Headquarters, demonstrated the many and varied ways in which officers could use the media with limited means.

A highlight was a presentation by Sergeant-Major J. Macfarlane, of North Toronto, of "Christian stewardship—the Sector Plan." This comprehensive and effective plan for "Christian house-keeping" demonstrated new possibilities in stewardship. The sergeant-major shared the rich spiritual blessings in many corps resulting from the plan.

Colonel Knaap, in his final message, challenged the officers to draw from the inspiration received and employ the instruction in their individual appointments. Speaking on the "Transfiguration of Christ," he revealed how inspirational "mountain-top moments" alone with Christ and his followers prove their worth when we are challenged by "plain problems" in the communities served.

In a final act of dedication and renewal each delegate affirmed his intention to make his ministry "relevant in an irreverent age!"

For The Home Mission

Corps in Financial Need to benefit from New Allocation Plan

FOLLOWING the recommendations of a commission set up by the Territorial Commander, a change in the method of allocating monies resulting from the Annual Harvest Festival Appeal is announced. This is to take effect this year.

Corps difficult to finance, because of their size or situation in an isolated area, will benefit from the new system, while more prosperous centres will have an opportunity of giving much-needed assistance to corps not so fortunately placed.

In order to provide more incentive to increase the income for the Harvest Festival Appeal, Territorial and Divisional Headquarters will forfeit the portion of the income which has usually been allocated to them. This percentage will be deposited to the credit of the Harvest Festival Home Mission Trust Fund.

Corps throughout the territory will, at the decision of the divisional commanders, be placed in the following categories:

1. Honour Corps which, not requiring the Harvest Festival income, should wish not only to increase last year's figure, but to send all of the income to the Home Mission Trust Fund.

2. Marginal Corps, which require the equivalent of the amount received in the past from the Harvest Festival Effort to finance their work. It is suggested that the 1961 total be frozen and all additional income be submitted to the Trust Fund.

3. Needy Corps—those which experience great difficulty in meeting financial obligations and will need the total amounts raised by those corps for the effort.

All money deposited in the Trust Fund at Territorial Headquarters will be utilized for making available financial assistance in maintaining new openings and the upkeep of needy corps. This has been planned on the basis of the strong helping the weak.



A PAGE OF INTEREST TO YOUTH

ON OR OFF BEAT?

ARTHUR ALBERT advises against jumping to conclusions about bearded young men

BELOW: A Salvation Army bandsman in action during an open-air service. The street meeting is a feature of the Army's evangelic work.



DIALING



YOUTH-1-9-6-2

A FRIENDLY CALL FROM "YEOMAN"

WHY A YOUNG DRIVER SPEEDS

"Hello! Yeoman here. With tragic regularity one can pick up the Monday newspapers to read the sad list of fatal accidents over the weekend. Recently I counted nine deaths of young people under twenty-five involved in six accidents. Two of the accidents were head-on collisions; the other four where lone cars left the road. Even allowing for brake and steering defects, the accounts, to me, strongly suggested reckless (not wreckless) speeding. What is it about the thrill of speed which presses a young person's foot down on the accelerator with sometimes fatal consequences, I wonder?"

"As you've suggested, Yeoman, it's the thrilling element about it which entices the young driver to speed."

"There's another point, too. One young fellow once told me that to take corners as fast as possible was a challenge to his driving skill."

"Yes, this is sometimes the thinking. Every young fellow takes a pride in his driving, and sometimes to the extent of trying to emulate Eddie Sachs or Stirling Moss. But it is often forgotten that the mechanical equipment is not like that of a racing driver's car."

"Check. Then we mustn't forget the girl friend. Why is it thought by some that giving her a good time on a date is achieved by scaring her half to death by wild driving?"

"Well, some girls are not always as terrified as their squeals suggest. It is their way of complimenting the boy friend on his driving prowess and steel nerves."

"The girl friend isn't all of it, of course. To some, driving fast is a way of expressing themselves. Ignor-

ing the speed limit is a way of protesting against conformity, a way of leaving behind them everything hum-drum and confining."

"No doubt that comes into it. As young people, none of us wants to think of himself as being pressed into a mould. But we shouldn't step outside of the law to escape the mould. There are other ways of doing that."

"Exactly. Someone has said that youth is a puzzling stage in life. Wanting to belong and be accepted by the crowd, fellows and girls dress and act alike but, at the same time, want to have individuality."

"That's true. But I think that, basically, it's a freedom of spirit we want."

"And I agree! Unfortunately, many think it can be found by doing just what they want. But the secret of this kind of freedom is really being prepared to give it up. If we are willing to die to our selfish ambitions and accept Christ's way for us, we find a spirit of freedom from sin and room to develop and express our real selves. For it is only in Christ that we can know our true selves and what we can become. I'll be calling again. Until then, look up and look after yourself. Goodbye for now!"

The "Motor Lords", a young drivers' club whose members are under strict rules, recently took forty of the residents of Galt Eventide Home for a three-hour drive through the adjoining countryside. They much enjoyed the trip.

BEARDED young men have a problem these days. It is almost a certainty that they will be classified as slightly "off-beat" characters, especially by the sort of person who would never think of being any different from everyone else on the street, 'bus or train.

And yet, even in the most conservative of conformists, there often lies a secret desire to claim some sort of individuality by "letting one's hair down." This is achieved simply by doing just that—the woman lets her tresses droop down all over the place and the man allows his sideburns to slip down on to his chin.

This is, apparently, one way to be different. And for the person who does not want to be that drastic but wants to derive the same benefits, false beards and prolific hair pieces can always be purchased. Among young people in Europe, they are quite in fashion for evening wear. It's all so easy—by day, you're the essence of respectable conformity—by night, the "coolest one on the pad" (an expression which has nothing to do with the body temperature of an astronaut waiting to be launched).

This wearing of artificial hair pieces now means that we cannot really believe our eyes anymore, or come to quick conclusions as to who is a genuine non-conformist and who isn't. And to complicate matters even further, the fellow with a genuine face growth need not necessarily be an "off-beat" type at all. In fact, the beards shown here are definitely the real thing and neither owner could be classed as an "ultra-non-conformist," which, for the purpose of this article, will be the translation of "off-beat." This sort of person insists upon a complete non-identification with the world around him and neither musician wishes to reside in such a "way out" state.

Identification with others is necessary if communication with people is to be achieved, which is exactly what both musicians want. Their music, as an art form, would be less than satisfying if it were played just to cater to personal whim. This is why the extreme concoctions of the genuine "off-beat" defeat the purpose of art if there is no communication to others through them.

It is all very well to say that this musical sound or paintbrush stroke represents a certain feeling, but how is the listener or onlooker supposed to recognize that feeling? If he isn't expected to recognize it, the art form being so vaguely presented, then the artist has failed to communicate to him.

But this fact doesn't cause the eyelid of the ultra-non-conformist to blink even once, apparently. One modern artist actually stated recently that nobody was supposed to understand his work.

"It is for me only," he said. Which leaves us, perhaps, to react thus: "Then you can have it!"

Ron Collier, well-known Canadian musician, obviously plays his trombone for more than personal satisfaction or remuneration, but because he believes in his particular type of music, the jazz form, as a means of communication to others. It began that way, of course, in the southern United States. A negro community got together to make music, and through that music, expressed their attitudes to life and also described life itself as it had to be lived by them—it was a method of communication to others.

So every time Ron Collier goes to the television studio, he plays not only to entertain or make money, but to express himself, to say something to others through his music.

This is, of course, exactly what The Salvation Army bandsman is doing, too. By playing his trombone in the open-air, he is also wanting to say something. He wants to talk about Christ through his music. He wants to use his trombone as a means of sounding out the reality of salvation through Christ.

Here, then, are two men telling others something which they believe in, and there is nothing "off-beat" about that. This is direct and purposeful communication and stems from a care for others. The man who wants to communicate with people obviously cares about them. Otherwise, he would not bother to communicate with them, which perhaps puts a finger on the genuine "off-beat" person's trouble—he has no desire to be bothered with the people around him. The Salvation Army bandsman's very presence in an open-air ring says silently to the onlooker, "I care about you."

In fact, he cares enough to use a God-given talent to broadcast the reality of a Christ who cares for every individual and wants to meet the most important need of that individual—a personal salvation and identification with God, the Father.



ABOVE: Ron Collier, well-known Canadian musician in action in a Canadian Broadcasting Corporation television studio.

At two o'clock one morning the manager of an Army hostel in London, England, was called from bed by a police officer requesting that he find accommodation for a man who was with him.

The man's condition and dress were pitiful to witness. He appeared to be the bully type, and the Salvationist soon gathered that he gained his livelihood on the earnings of women he had "organized" in East London's Commercial Road.

Having quickly donned a few garments, the officer had given the man no clue to his identity and the visitor took him to be just a mem-

against a feeling of utter helplessness. How could he best advise the wanderer? Inwardly he prayed for divine guidance.

The man's fall from standards of decency had begun at sea during the war years, when truth and honour were the first victims in the world-wide lunacy. Life was cheap; standards were out-of-date.

The stranger's facade of toughness gradually dissolved as he told the officer how he had jumped his ship in the Middle East and for many months had lived on his wits. Then he had gained a position as a bruiser in a brothel in Alexandria. The

SANCTUARY FOR A FUGITIVE

A MODERN MIRACLE

ber of the canteen staff. After a short talk and some supper he was packed off to bed.

Next morning the hostel returned to life after a fairly quiet night and the unexpected guest approached the manager. He wanted to express his thanks for extricating him from what he termed a most awkward dilemma the previous night. He mentioned going to Liverpool.

"Why Liverpool?" he was asked. "You told me last night your home was in Limehouse."

"So it is, but last night a razor was waiting for me. That's why I came to doss here."

"Someone caught up with you?" "Yes, but they'll have to run fast if they want to catch me."

The officer stopped him at that. He could understand his feelings but he also understood the waste of time it always is to run away, more often than not from oneself as much as anyone else.

He asked him if he would wait until the afternoon. Being Saturday, the social centre would be quiet and he would have time to talk with him. Doubtful at first, he consented when promised dinner, tea and his bed for the night.

That afternoon, as they sat in the hostel's meeting-room, bit by bit a story of a broken, degraded life was unfolded. The officer struggled

war over, he had made his way back to England and had given himself up under the desertion scheme, eventually being pardoned.

But though he had left the war years behind, the impact of those years was still with him. He tried peddling in immorality in Soho. Not being smart enough for "the boys" there, he sought new ground: Hackney, Limehouse, the evil depths of the district around the Pool of London.

Now, once again, he had not been smart enough; there were certain gentry in Hackney who prided themselves that no one twisted them and got away with it. That was why he was off to Liverpool.

"What will you do there?" he was asked.

"Start again," he replied simply. "All I want is cash."

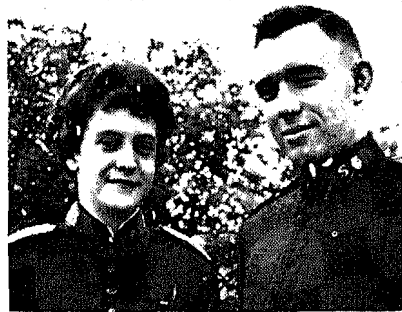
There was silence. What could the manager say to him? Then he decided to tell his own story. He told him of years of wandering; a broken home, his own sordid past. He told him of a Salvation Army officer who had spent eight hours telling him about Jesus Christ and the rescue of his life that he could achieve. He told him of his mother, whose prayers had not been in vain. He had returned home and received forgiveness.

If the visitor's story had shocked the officer he could see that the story of his conversion had astounded the visitor. To think that a Salvation Army officer had once been in such straits. It seemed incredible to him. All bluff and toughness left him. He was suddenly a man with a terribly guilty conscience. With lowered gaze he admitted he would like to begin life all over again. Once more God's light was shining across the troubled waters.

The man who came to supper knelt with the manager at the meeting-room mercy-seat. His tears flowed freely as he asked God for pardon and the chance to start afresh.

His feet no longer turned toward Liverpool; with a light heart and a joy he had not known before he set out to make his way home.

UNITED FOR SERVICE



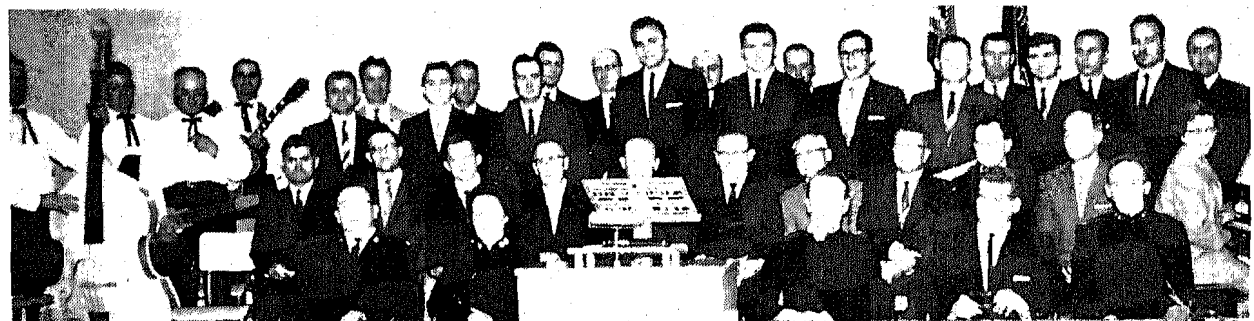
SONGSTER Shirley Hutchinson, of Vancouver Temple, was united in marriage to Bandsman Robert Ratcliffe, of North Toronto, the bride's father, Brigadier E. Hutchinson, performing the ceremony in the North Toronto Citadel. Attending the bride as matron of honour was her sister, Mrs. B. Brule, of Ottawa, and two bridesmaids, Jean Hutchinson and Sandra Ratcliffe, sisters of the bride and groom. Mr. T. Oldershaw was best man; Mr. D. Harris and R. Mitchell were ushers. The flower girl was a niece, Kimberley Brule, of Ottawa.

Mrs. Murray Howell sang "The Lord's Prayer" and "Thou art the Way," accompanied by Songster Pianist Mrs. W. MacMillan, who officiated at the organ throughout the ceremony.

A reception was held in the lower auditorium of the citadel, and the guests expressed their wishes for happiness and usefulness in the lives of the newly-married couple. The bride and groom will reside in Vancouver.

BUILDING COUNTS

"WE could wreck the pyramids," is the slogan of a firm of demolition contractors. Perhaps they could! But could they build the pyramids? It is not what you wreck, but what you build, that counts in life. You may build soberly for years and godless companions can lead you into sin that may mean the destruction of nearly everything you may have built up. Your only hope is Christ, who can deliver you from the power of the destroyer.



In The Realms of The Blest



Brother Bramwell Hotchkiss, North Toronto Corps, was converted in Birmingham, England, and served in the Oldsbury Corps before emigrating to Canada, and

settling at Owen Sound, Ont. For years he was noted for his vocal solos, and his handling of the monstre bass in the band. Transferring to Toronto, he served in both the Temple and North Toronto corps, and while not able to maintain his bandsmanship latterly, he attended the meetings regularly. Retired from business, he undertook the task (because of his love for children) of piloting the little ones on their way home from school over a dangerous intersection as a crossing-guard, having to stand out in all kinds of weather. The cold winds and rain proved too much, and this comrade contracted a virus, which later developed into pleura-pneumonia, from which he succumbed at length. Brother Hotchkiss had a bright testimony to the end.

The funeral service was conducted at the North Toronto hall by Lt.-Colonel H. Wood, assisted by Brigadier A. Brown. The last-named paid a tribute to the promoted warrior, stressing his vocal and instrumental efforts through the years, and his faithful witness. Songster Mrs. K. Walter sang "The Homeland." The Brigadier performed the committal service at the cemetery.

Sunday morning, at a memorial service for Brother Hotchkiss, Lt.-Colonel Wood recalled his association with him in the Owen Sound Band many years ago, and of the impression he had made on his young heart. The Commanding Officer, Captain C. Burrows, also paid a tribute to the promoted warrior's sterling character as did Sergeant-Major J. MacFarlane. The bereaved widow is being graciously upheld by the prayers of her comrades.

Sister Mrs. Bramwell Hotchkiss, North Toronto, desires to express her gratitude to the many friends who sent messages and assurances of prayer during her recent bereavement.

Envoy Samuel Bonfield, oldest soldier of Garnish Corps, Nfld., was promoted to Glory after a short illness. This comrade had given more than sixty years' service as corps treasurer, secretary and sergeant-major. Always desiring to attend God's house, he was present at the Sunday meetings prior to his passing.

The funeral service was conducted by Captain C. Thompson, of Grand Bank, in the absence of the Commanding Officer, Major G. Noble, and other denominations were represented in the large crowd assembled to pay their last respects to this faithful man of God. The Envoy is survived by his wife, three sons and two daughters.



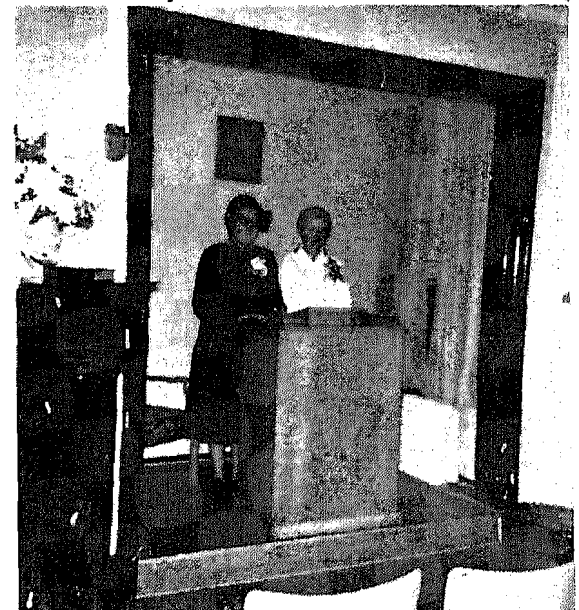
Band Reserve George Stott, Walkerville Corps, Windsor, Ont., was promoted to Glory from Grace Hospital, Windsor, where he had been a patient for six weeks. Born in

England seventy-eight years ago, the promoted warrior came to Canada in 1919 and from 1920 until 1961 was an active bandsman at the Walkerville Corps. Always ready to pray and witness, he assured the commanding officer a few days before his passing of his readiness to walk "the valley of the shadow."

Captain H. Thornhill, of the Grace Hospital, Windsor, conducted the well-attended funeral service in the absence of the corps officers, Major and Mrs. J. Winters. A favourite song of the late brother, "O Love that wilt not let me go," was sung by Corps Secretary Mrs. J. Marriott and the flag-draped casket was borne from the hall by six uniformed Salvationists.

The following Sunday, flowers were placed in the citadel in Brother Stott's memory and suitable reference to his Christian influence and staunch Salvationism was made by Corps Sergeant-Major G. Watts. The departed comrade is survived by his wife, two daughters and a band-master-son.

NEW CHAPEL OPENED



RIGHT: Brigadier M. White (left) who officiated, and Major F. Hill, Superintendent, are seen at the rostrum during the opening of the chapel at the Women's Receiving Home, Montreal. Major Hill is now working at the Girls' Home section of the Catherine Booth Hospital in Montreal.

BELOW: Souls were saved at North Burnaby, B.C., when Brother R. Habkirk (third from right, front row) conducted a revival campaign at the corps, supported by the King's Men orchestra and the Bethel Baptist Male Chorus. The Corps Officers, Major and Mrs. J. Garcia, are seen left of the rostrum, front row.



THE SALVATION ARMY

CONGRESS GATHERINGS

CONDUCTED BY

THE CHIEF of the STAFF

and MRS. COMMISSIONER ERIK WICKBERG



Supported By The TERRITORIAL COMMANDER and MRS. COMMISSIONER W. WYCLIFFE BOOTH

WESTERN CANADA—Vancouver, B.C.—Sept. 28 to Oct. 1

FRIDAY, SEPTEMBER 28:

8.00 p.m. WELCOME MEETING—Vancouver Temple

SATURDAY, SEPTEMBER 29:

3.00 p.m. TROPHIES' MEETING—Vancouver Temple

7.45 p.m. MUSICAL FESTIVAL—Queen Elizabeth Theatre

Soloists—Captain E. Miller

—Bandsman L. Harford

(Reserved Seat Tickets \$1.00 and \$1.50)

SUNDAY, SEPTEMBER 30:

9.00 a.m. KNEE DRILL

9.30 a.m. MARCH OF WITNESS

10.30 a.m. HOLINESS MEETING—Queen Elizabeth Theatre

2.45 p.m. CITIZENS' RALLY—Queen Elizabeth Theatre

7.00 p.m. SALVATION MEETING—Queen Elizabeth Theatre

MONDAY, OCTOBER 1:

8.00 p.m. WOMEN'S RALLY—Vancouver Temple

FOR VANCOUVER:

Tickets available by mail order
or direct purchase from:
Divisional Headquarters,
301 East Hastings Street,
Vancouver

Enclose stamped, self-addressed
envelope and remittance
with all mail orders.

PUBLIC MEETINGS AT OTHER CENTRES CONDUCTED BY THE CHIEF OF THE STAFF

CALGARY

THURSDAY, OCTOBER 4:

8.00 p.m. Public Rally in Calgary Citadel

WINNIPEG

SATURDAY, OCTOBER 6:

8.00 p.m. PUBLIC WELCOME MEETING—Winnipeg Citadel

SUNDAY, OCTOBER 7:

10.45 a.m. HOLINESS MEETING—Winnipeg Citadel

2.45 a.m. FESTIVAL OF PRAISE—Winnipeg Citadel

7.00 a.m. SALVATION MEETING—Winnipeg Citadel

(Bandsman Lester Harford of New Zealand will also be featured
at Calgary and Winnipeg.)

FOR TORONTO:

Tickets available by mail order
or direct purchase from:
Publicity and Special Efforts
Department,
Territorial Headquarters,
20 Albert Street, Toronto 1

Enclose stamped, self-addressed
envelope and remittance
with all mail orders.

EASTERN CANADA—Toronto, Ont.—Oct. 12 to Oct. 15

(The Chief Secretary and Mrs. Colonel Herbert Wallace Will Support the Leaders at These Events)

FRIDAY, OCTOBER 12:

8.00 p.m. WELCOME MEETING—Cooke's Church

SATURDAY, OCTOBER 13:

10.00 a.m. "FOCUS ON THE FUTURE"—Bramwell Booth Temple

2.30 p.m. MARCH OF WITNESS

7.30 p.m. FESTIVAL OF PRAISE—Varsity Arena

(Reserved Seat Tickets .75c, \$1.00, \$1.50)

SUNDAY, OCTOBER 14:

9.00 a.m. KNEE DRILL

9.15 a.m. OPEN-AIR MEETINGS

10.30 a.m. HOLINESS MEETING—Varsity Arena

2.45 p.m. MEETING OF WITNESS—Varsity Arena

(Free Reserved Seat Tickets)

7.00 p.m. SALVATION MEETING—Varsity Arena

MONDAY, OCTOBER 15:

8.00 p.m. WOMEN'S RALLY—Cooke's Church

8.00 p.m. MEN'S MEETING—Bramwell Booth Temple

THE PUBLIC IS CORDIALLY INVITED TO ATTEND THESE SPECIAL MEETINGS

● **CEYLON**—It is reported from Colombo that the Ceylon National University Commission has recommended to the government that it adopt a quota system based on the religion of the applicants in admitting students to Ceylon University. Under the terms of the Commission report, seventy-four per cent of the university registration would be allocated to Buddhists, members of the state religion. Non-Buddhist religious bodies, including Moslem and Christian groups, have protested and called on the government to reject the recommendation as discriminatory. Observers see the recommendation of the National University Commission as a further step in a continuing campaign against non-Buddhist religious bodies in Ceylon.

● **ENGLAND**—British Quaker relief workers reported in London that the condition of many of the two million Algerians who have been living in re-groupment camps during the past seven years is very poor. The human need in Algeria today,

they said, is as desperate as any they had encountered since the end of the war. When the refugees began to return to Algeria in May, following the Algerian truce agreement, Quaker relief teams moved with them to carry on the work they

CHRISTIANITY IN THE NEWS

have been doing since 1959 in Morocco and Tunisia. Much of this work has consisted of distributing relief supplies, operating medical clinics, and training young people in crafts and agriculture.

● **UNITED STATES**—The Rev. Dr. Ronald Wells, executive director of Christian Higher Education in American Baptist Convention, has been elected president of Crozier Theological Seminary in Chester, Pennsylvania. He will become the sixth president of the ninety-five-year-old institution when he takes

office this fall. Dr. Wells has served in his current educational post with the American Baptist Convention since 1952, and has conducted a special seven-and-a-half-million-dollar campaign on behalf of the convention's nine theological seminaries and

forty church-related schools and colleges. He also has been the administrator of the Baptist Student Movement.

● **FRANCE**—A total of \$8,056,000 was raised last year for needy people by the World Council of Churches' Division of Inter-Church Aid, Refugee, and World Service, the director, Dr. Leslie E. Cooke, reported to the policy-making central committee at its meeting here.

Dr. Cooke said that projects and emergency appeals presented by the division last year attracted \$3,550,-

000. The divisional service programme was supported with \$1,056,000. The non-church support received through its service to refugees because of the work it undertook amounted to \$3,450,000.

These figures take no account of the value of the help from the churches in material aid, or of the money sent direct by the churches and their national agencies to their own projects.

● **POLAND**—The first complete Polish-language translation of the Bible by Protestant scholars is expected to be ready in time for national celebrations in 1966 marking the millenium of Poland as a nation, according to a Religious News Service report from Warsaw. To be known as the "Millenium Bible," it will be the work of an inter-denominational commission which has been engaged on the project for several years. Heading the commission is Bishop Andreas Wankula, leader of the Evangelical Augsburg Church in Poland.